

McGill reporter

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MIND, MIRACLE, AND MACHINE an interview with Chancellor D. O. Hebb

by STUART GILMAN

Dr. Donald O. Hebb was named Chancellor by the Board of Governors, 9 March 1970. This interview took place last year.

Reporter: I guess the best way to start off is to ask you if you'd like to bring us up to date on your research here at McGill.

Hebb: Sure, that's easy. I'm not doing any research. I haven't done any research for years.

Reporter: What are you doing?

Hebb: Well, answering crackpot letters.

Reporter: Like?

Hebb: Like this. Here's a bird writing an 1,800-page volume. He's going to send me a pre-publication copy of it. It differs totally from my approach, but he expects me to read through it, and criticize it. Not only that, he expects that I welcome this opportunity.

Reporter: He expects you to be honoured.

Hebb: Yes.

Reporter: What is your response to this? Do you do it?

Hebb: There's a problem with this sort of thing. Chances are very small, but there is the historic record of people who have really come up with something radically different from what other people are already thinking, and it turned out, by God, they were right. Mendel, of course, is one case, in genetics. And there are plenty others. And so, even if you know the chances are 100 to 1, or 1,000 to 1, or higher, that this is *not* what it is claimed to

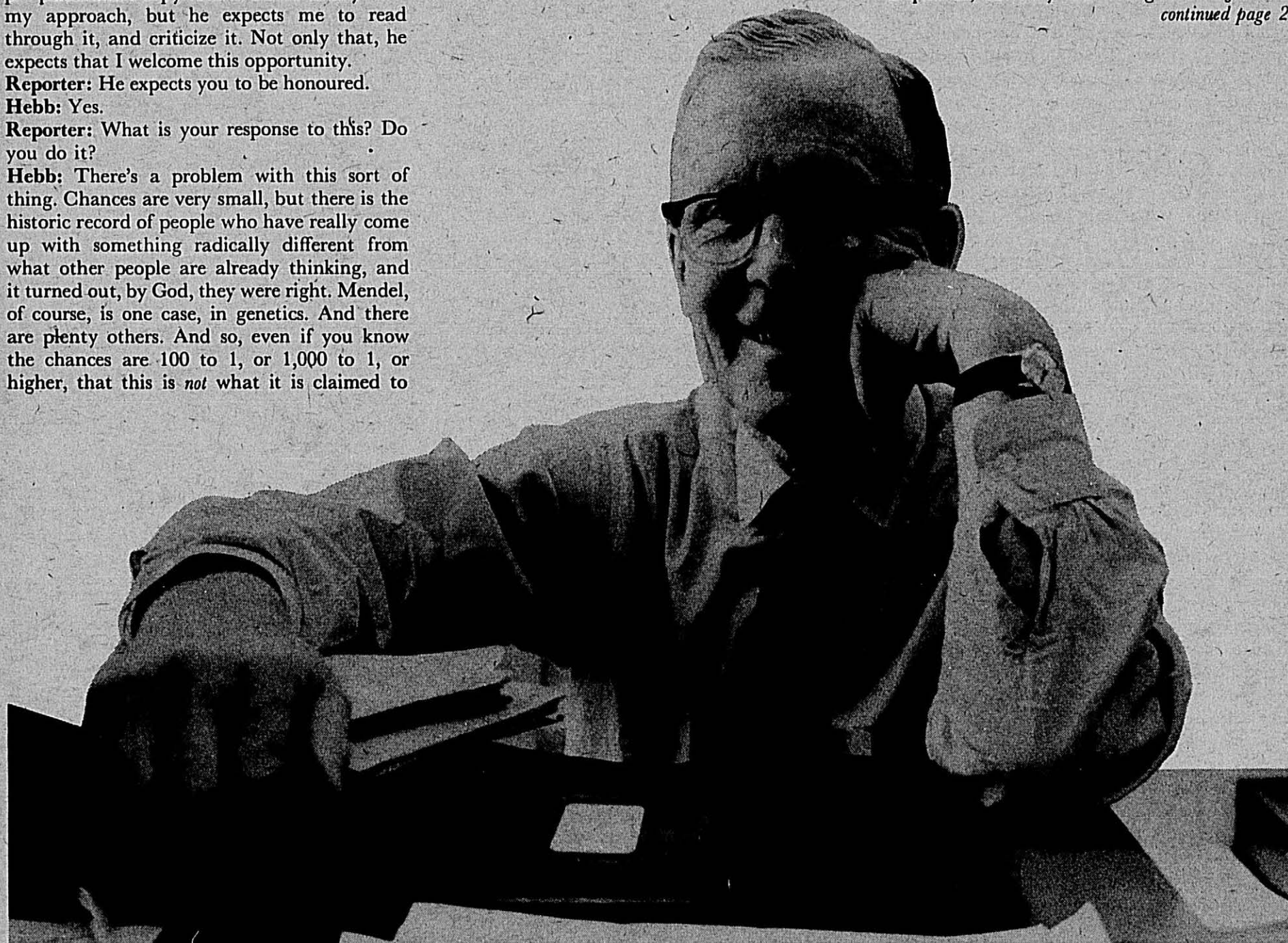
be by the author, still you have to be damned careful about dealing with it. What I try to do is sample a little bit and see if there's any sign of genius. Whether I've turned down geniuses in the past, I don't know, I don't think so. But if you expect to master their ideas, you get nothing else done. Because people that do this sort of thing are all bright as hell. They work up an elaborate scheme, armored against criticism. They've made it plausible, they've brightened it up wherever possible, so that it's

hard to find any chinks. and to really master what they're saying, so that you can really provide cogent criticism, takes a lot of time.

Reporter: I read your article on introspection as a hallucination, in *Psychology Today*. Is that what you're doing now? Articles?

Hebb: That was a chapter of a book that I've been working on, off and on, for a considerable time. The magazine wrote and wanted an article. To get them off my back, I said, "I haven't time, but if you want to look at a part of a book I'm writing, and perhaps modify it for your uses, this would be fine." And they went ahead and used it. It's compressed by about a quarter, but they did a magnificent job.

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Reporter: What's the book about?

Hebb: Well, the human mind, the soul, various aspects of thought, perception, motion, the nature of man, the evolutionary nature of man, the evolution of behaviour, intelligence, that sort of thing. Looking at man from an evolutionary point of view shows you things that you don't see if you just study man. Social and clinical psychologists very often have studied human beings only. The trouble with this is, that we grow up with human beings, and some things become so common and we're so used to them that we don't see them anymore. We don't observe them as we might from a different perspective. But if we try to look at man as a product of evolution, try to see him in the perspective of the laboratory rat, and the cat, and the dog, and the monkey and the ape, and so on, and try to trace the development—in those circumstances sometimes you see things about man that haven't been seen before. For example, you probably know that from Hobbes on (there isn't really much before that), man has been regarded as intrinsically selfish, nothing else. Any altruism, any generosity, is beaten into the human child during growth. He's trained to be polite. He's trained to be generous. If, at maturity, he isn't, there's ostracism. There are various means of dealing with him. But evolutionary investigation shows that this is a false notion. Not that man is solely altruistic. He's selfish too. But you can trace altruism. There are signs of it in the dog (none in the rat). The pet dog will look after the family, even at the cost of being punished if he does it. We had a dog that wouldn't allow us to go in swimming. He'd go in and pull us out, even though we'd slap him, punish him, try to drive him away with stones. In the chimpanzee and in the porpoise, there is evidence of an overwhelming tendency in certain circumstances to go to the aid of another animal. The chimpanzee with food can't stand the begging of another chimpanzee without food, for example. It may make him awful mad. He isn't being sweet and generous about it. But he can't stand it. He may come to the point where he'll throw the food at the other chimpanzee. He's so mad that he throws it, but still he's handing it over.

When I used to work with chimpanzees, a long time ago, I made a model of a chimpanzee head in clay because I wanted to see if the animal would be more interested in a three-dimensional object than in a photograph. (There's very little response of a chimpanzee to a photograph). So I made a model of an adult. And after everybody in the lab had had their crack at helping me to model it, I took it up one day in my hand and walked up to the animal cages. The animals were *terrified*! A good third of them were terrified. They were all very frightened. Some defecated, screamed, urinated, ran to get out of sight of this horrible object. There's one up there, see, on the wall. That's a death mask of a chimpanzee. That was an equally terrifying object. Well, it draws attention to something psychologists have been forgetting in human beings (although it's well known): the disturbance at the sight of a major operation, at the sight of a dead body, at the sight of parts of a dead body. Anybody that doesn't believe that human beings are afraid or violently disturbed emotionally by a dead body, or parts of a dead body, should try to carry a dissected arm, an arm off a corpse, on the subway. He'd find out that he's dealing with something very violent. It isn't just fear of death, as such, because we see an equally strong reaction at the sight of a major operation, the sight of blood, and so on. There was a beautiful color movie of a heart operation.

Now, this was the opposite of death, because this was keeping the man alive. No fear attached to this. But the movie laid them in the aisles! A couple of people fainted, and others got out in time to avoid fainting. Well, we'd forgotten about those things.

Reporter: What's behind that kind of reaction?

Hebb: Well, you see, you're asking now about the explanation, which is difficult. I've made some suggestions as to what it is, but they're not very good. Nobody else has studied it except me, as far as I know. That came about because of my working with the chimpanzees. (I tried to suggest some possible explanations in a book I wrote, mind you, published twenty years ago, *The Organization of Behaviour*.) There's a kind of conflict that can be set up, a combination of things that shouldn't go together, or that haven't gone together in the past. But the trouble is, you can't specify just *what* things will be disturbing. Or, an absence of something that has always been present—the coldness and the immobility of the dead chimpanzee. You see, there are a number of these phenomena. One is the strong reaction human beings have to snakes. Now, I think it's the lack of legs—movement where there should be no movement. The animal *flows* through the grass; there's apparently nothing propelling him, and yet he moves quite fast.

The clearest evidence as to what might be going on seems to me to be in the observation that the baby chimpanzee (and I think it's true of the human baby), is afraid of strangers—this is at about the age of 4 or 5 months, not before, and in a human baby, about the age of 6 or 7 months, not before. And the chimpanzee baby will show exactly the same reaction when a person familiar to it puts on another person's coat. Now, Graham Townsend in his own clothing was loved by the chimpanzees. They just tried to get to him and be petted and fed and so on. Austin Reed, also. But then, in full sight of these infants, Graham Townsend took off his coat and put on Austin's. And the chimpanzee babies were terrified. This was a conflict of things that hadn't gone together in the past.

The trouble with this explanation is that you can't specify just what kind of combination will produce that disturbance. This is all to say that the biological approach to human beings isn't a matter of making them identical with lower animals; it's an attempt to see how they differ, what they've added. This can tell us, can show us things about human beings that we haven't seen before, I think.

Reporter: What's the most important, or the characteristic that most distinguishes man on the evolutionary level?

Hebb: I'd say, beyond question, it's language. There's no other animal that has language. I've proposed criteria elsewhere, but the human baby of two years old has something totally beyond the capacity of the adult chimpanzee, the adult Indian elephant, other highly intelligent animals. This is because the chimpanzee has no more sign language that he has vocal language. It isn't a vocal ability. He hasn't got sign language, anymore than he has vocal language.

Reporter: How do you distinguish between conscious thought and introspection? Why isn't conscious thought a hallucination, or a hallucinatory thing?

Hebb: What other kind of thought is there? You see, there are two meanings to the word "conscious." One, you can use "conscious" to refer to somebody that isn't under an anaesthetic, and is wide-awake, and hasn't been knocked on the head, and so on. Then the conscious processes, the conscious thought, the conscious activities are all the activities that keep him

standing on his feet, and allow him to talk to you, and so on. That's one use of the word "conscious." The other use of the word "conscious" is quite different. It's Freud's use. He didn't invent it. Freud uses the word to refer to any thought you know about. Now, one thought says "my thoughts are consciousness, and what they are conscious of are things outside, of sights and sounds. I'm conscious of the environment." The other says, "I am conscious of my consciousness. I am conscious of my thoughts." And that article in *Psychology Today* was arguing, actually, that all our knowledge of our own thoughts, the ones we know about, are not perceived directly. We don't observe them directly, but discover them by inference. You see, inference is a bigger element, or source of knowledge, than we sometimes think. If I hear a certain kind of noise, here, I know something's falling off the table, even though I'm not looking at the table. I hear a voice out there, and I know that my secretary's still out there. I don't see her, but I hear a noise, and from that, I infer that she's there, or somebody else, or she's talking on the phone. There are a lot of inferences that you make automatically. They're so immediate that you don't even realize you're doing any inferring. But I was trying to argue, actually, that there's evidence for a long, long time that all you're ever actually conscious of is sensations—not of your thoughts.

The people I referred to in that article, who thought they were describing their sensations, were describing the things that caused the sensation. "If it's true that we don't really have consciousness of our consciousness, if we don't really introspect, how is it that we *do* know a hell of a lot about what's going on in our own heads?" And I was trying to deal in that article with the mechanism by which you might infer, or how you figure out what's going on. But for forty years the evidence hasn't been challenged that there's really no such thing as knowing what kind of thoughts you have. You may know your sensations, but even that, since 1950, has been doubted.

Reporter: So then, the psychologist also would be inferring consciousness, or even inferring thoughts when he observes another human?

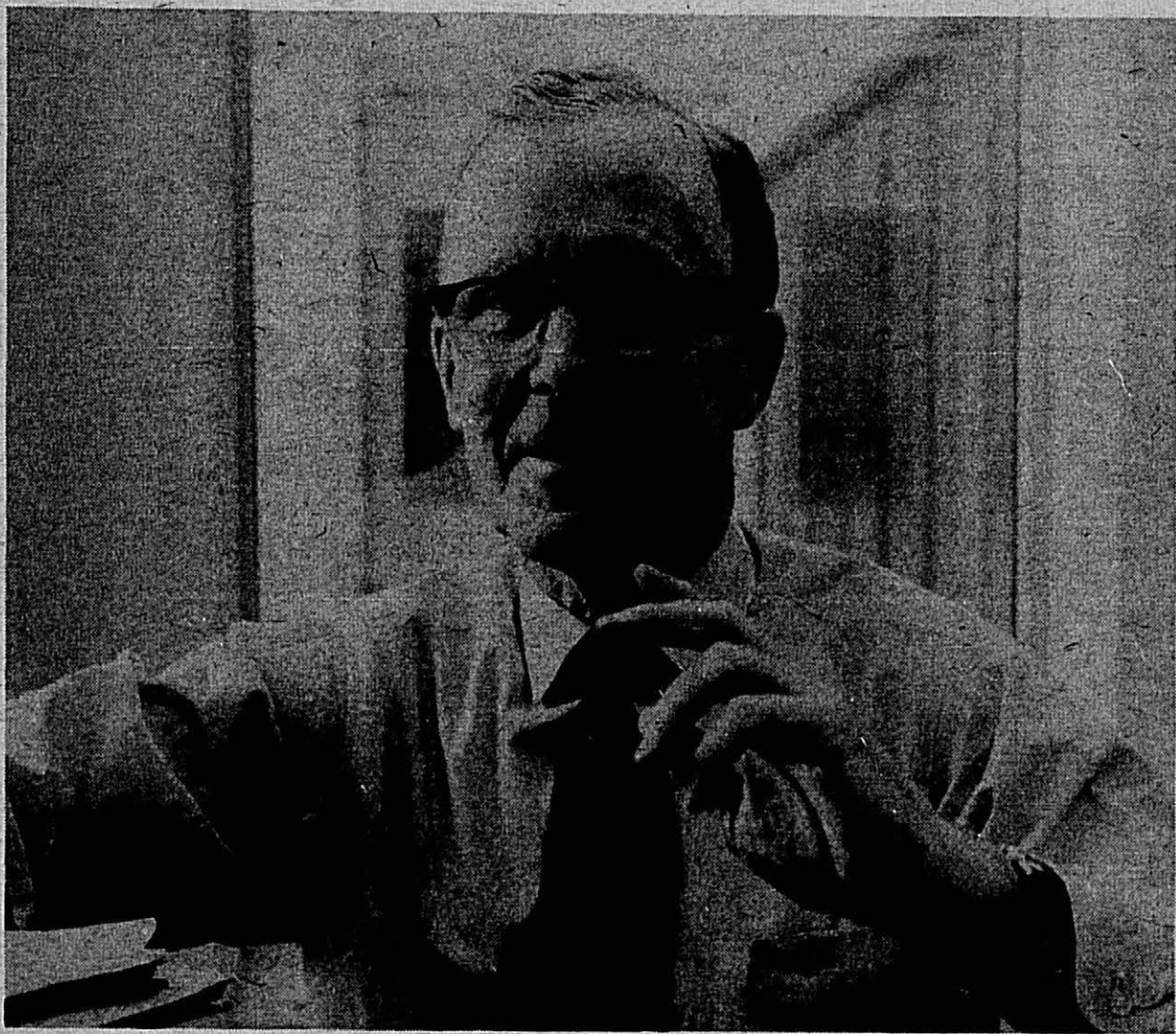
Hebb: Quite so. And the argument is that it's the same kind of inference in both cases.

Reporter: Whether it's the observer to the observed or the person to himself.

Hebb: That's right. And, in a way, you see, part of that argument was that in dealing with yourself, very often you see yourself as somebody else from a little bit away might see you so that you may simultaneously be yourself and watch yourself.

Reporter: So where does the human get his confusion about mind-body?

Hebb: Confusion? That comes from common sense. "Common sense" is full of all kinds of things that aren't true, as well as ones that are true. If you look at the history of common sense, you'll find that it comes about around a hundred years *after* scientific discovery is made, which before had been a strange notion. It becomes a part of "common sense." Everybody takes gravity for granted. Gravity was a hell of a complex, puzzling theory when Newton first proposed the general law of gravity. But 100, 200 years later, it is one of the things you take for granted. The fact that the earth is round has got into "common sense." But also, a hell of a lot of nonsensical ideas and false theories get in which take another couple hundred years to get rid of them. And if you assume, as I think is reasonable, that the problem of human behaviour is the most complicated problem there is anywhere—! You know, the problem of this piece of machinery inside



The mere fact of animal existence is a miracle

the head is incredible. There are about 10 billion separate items in there, like transistors, all hooked up in a complex way. In trying to unravel its operation no theory can be anything more than a first step, a preliminary look. But naturally, people that cook up theories have a way of regarding them as being true, and spread the doctrine. If it's an attractive theory, that often means that it's crazy enough. If it's attractive in that way, it's likely to be widely bought. If you look at Freudian theory right now, you'll see, I think, a good example. For the last ten years, the weak parts of Freud's theory gradually have been abandoned by the psychiatrists and psychologists. But for the literary critics, it's gospel. Some of the historians, like Norman O. Brown, are beginning to write some god-awful stuff, taking for granted the absolute truth of Freud's work. Now, some of Freud's hypotheses—I want to be clear about this, because Freud was a great man, and the central part of his work is established beyond question—are, without question, right. But like any good scientist, he had some speculative notions. And some of them were pretty far out.

Reporter: Which would these be?

Hebb: Oh, such as the notion that everything is based on primitive sex, primitive sex ideas; the notion that there's some relation between the miser and the constipated man; the notion that the principal trouble with women is that they've got a penis envy, that they think they've been castrated; the notion that there aren't really any mistakes, any mistake you make is malicious. There's no possibility of this piece of machinery on my shoulders ever making mistakes! These things are silly. They were brilliant hypotheses, but they are *not* ones that have stood up. It's this kind of nonsense that is now being believed as part of "common sense." Little girls want to sleep with their fathers? Little boys want to sleep with their

mothers? This kind of junk, you see, is getting to be common sense. *Everybody* knows! And when you ask where the confusion comes from, it isn't as if the situation is obvious, it's a hell of a complicated thing to try to work out. The kind of hypothesis that was worked with by Socrates was that he was possessed of a demon, and his demon caused him trouble at times. That's not a stupid or an impossible theory. It's essentially the basis of Christian theology: the demonic possession of the soul. Then we transfer gradually from that, to Descartes and his idea that the body is a mechanism. But, since he couldn't see how you could deal with things like free will, choice, and so on, he left the demon to handle some of the jobs and the machinery to handle the rest. The problem, really, of the last hundred years, has been trying more and more to see if we can think of the demon in the same terms as we do the rest of the body. That is, as machinery. But there are plenty of people, of course, scientists too, who believe in the demon. It would be wrong to be too dogmatic and say that they're *wrong*... but!

Reporter: You say that in your book you touch on the problem of the soul? Is that right?

Hebb: I'm joking in using that term. The soul is a theory of mind. It's a theory of how people behave, of free will, and of morals and so on. The theory in this case says that such behaviour is determined by some kind of entity that can then leave the body, perhaps even during life, and wander around, surveying the rest of the landscape, and then come back. This is one theory of behaviour. I'm working on a theory (which I happen to believe, but I'm not going to be dogmatic and say that there isn't such a thing), that the complexity of brain function can account for the paradoxical problems of human beings. You see, fundamentally, the mere fact of existence, and certainly of animal existence, is a bloody miracle. This existence has no adequate explanation as yet, and that's my definition of a miracle. So I would suggest that I don't think that we should multiply our miracles beyond reason. It's enough of a miracle to have life. It's premature, it seems to me, to conclude that the mechanisms of life are not

sufficient to account for the mechanisms of brain function and the mind, and so on. But that may turn out to be wrong eventually.

Reporter: One of the most disturbing things in the mind-body problem is that we have such a well-organized set of percepts—or it *seems* very well organized—and very static. How do you reconcile the problem between organized visual perception and what you know to be the highly intricate organic structures that feed them in, or receive them. That is, between matter and energy? Or perception and energy?

Hebb: Now, look. That article said that I was exactly of your turn of mind, 30 or 40 years ago—that I had a very well organized percept. You don't know a damn thing about how well organized your percepts are. You're saying the outside world is well-organized. I'm just arguing that you don't know what your percept is, that when you introspect, you mistake the organization of what's out there for the organization of this in here. There is a topological correspondence, it's true. For that matter, a lot of that topological correspondence can be traced in brain function. When you're looking at a visual pattern, for example, that visual pattern is topologically reproduced, that is, its proportions can change a little bit, but on the visual cortex it is there. But then, from there on, it seems as if the transmission of information takes a different form. There's transformation, so that instead of maintaining a spatial pattern, it's according to tempo patterns, which produce tendencies toward motor responses in accord with whatever learning you've done with that pattern before. Now, you see, this is what I really meant when I said "the miracle of existence." At some point in here, it seems to me, you just have to say that there is such a thing as those things out there. But when I say that those things out there exist, I'm talking about my knowledge, my responsiveness to them, and somewhere around here, there is something on the order of a miracle. Something that you have to take for granted as a starting point. You can't go back and explain your starting point. That only means you're taking a new starting point. And your argument is really with somebody who says, "this is all explained." You see, I'm not saying that. I'm saying that I'm going to work with certain basic assumptions. I'm going to assume *there's nothing but the brain functioning in this*. I'm going to assume the orderliness of perception, which I believe perception has, as shown by the kind of responses I make or you make to a perception. And then I'm going to try and see if I can understand what perception might be, what goes on in the brain when a perception occurs. And I'm making the assumption that that's *all* that goes on. But, you see, there are basic assumptions.

Reporter: They're also very shattering assumptions. Most people think there is such a thing as a consciousness floating up there somewhere.

Hebb: I think there is too, but I think it consists of brain activities. Have you looked at that book of Vice-Principal Frost's? He published a book recently in which he reviewed some of these things, and then he says he can't believe that mind or soul is an activity of the brain. I respect that. But he is essentially saying that there is something more subtle, more rarified, than just matter. But that assumes that we understand matter fully. *Matter* may be more rarified. When you start thinking about what the physicists are talking about, matter doesn't exist—it's distributions of energy in space. And a long time ago, John Tyndale, the great physical scientist, made a remark that has impressed me a great deal. He said that matter is the

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living garment of God. If you start thinking not that you're degrading mind by reducing it to matter, but instead that with the increased respect we have to have for the subtlety, the immateriality of matter, if I can put it that way, that the physicists are dealing with, it becomes much less obnoxious to say that mind consists of a pattern of matter activity, spatial distributions of energy, and so on. If I said that perception was a distribution of energy, highly organized, it would be less obnoxious than saying it's just chemical process.

Reporter: Then what happens to the pronoun "I" in all this?

Hebb: Well, I referred to it in that article briefly. "I" has several different meanings. One is obviously the physical corpus. Another, however, is a pattern of something I have constructed out of thought. In my thought, "I" represents more than one thing. It represents the whole body, but also represents something that I *think* of, which is the common sense theory that I have developed—that there is something in here that controls that body, so that my arm could be cut off, my leg could be cut off, but *I* would be still unimpaired. You see, there are different meanings to the term.

Reporter: But that second "I" follows closely the analysis of the introspective phenomena, the hallucinatory phenomena. That kind of "I" would be the inferential "I."

Hebb: It's a highly inferential "I," as far as I can see. We had a subject in those isolation experiments we did here at McGill 15 years ago, who said his mind was hovering above his body. He meant "I am hovering above my body." The one "I" is hovering above the other "I." Jones, in Physiology, was the one who told me about the airplane test pilot who at 60,000 feet found himself outside his plane, observing the plane and himself like a puppet at the controls. He was watching this from outside. He was wandering through space. Now, what happens, presumably, is that you start have hallucinatory imagery of yourself as being *over there*, and lose the normal awareness of yourself *here*. At that point, if my body's over there, I am wandering through space, my mind is.

Reporter: This is the monotony theory? Any person in a state of sensory monotony will develop these kind of hallucinations?

Hebb: Well, it isn't argued that they *will*, but that they're *apt* to. And when they do, it is monotony that causes a loss of awareness of your own direct sensation from your body, and you then start having these other sensations. At any rate, in monotonous situations this has occurred fairly often.

Reporter: I think a lot of people use *anxiety* as a way of sensing their own identity. Increased anxiety kills their own monotony and increases their sense of identity, which enables them to control their mental condition.

Hebb: That's reasonable. You're thinking of anxiety in the course of ordinary life? You might stop and think of the amount of time and trouble people go to, energy and money they spend, getting themselves into a position where they have real anxiety—mountain climbing, automobile racing, and so on. People go to a lot of trouble to produce fear in themselves.

Reporter: What do humans most need from other men?

Hebb: I don't know how you put one thing above another. It's quite clear they need affection, respect, and excitement. By excitement I mean the possibility of playing games. One way of relieving monotony and so on, is by seeking danger, but another way is getting to

the problem-solving situation: golf, bridge, chess, and so on, where you go to considerable trouble to give yourself a problem to solve, and very often, a frustrating problem. The game that doesn't produce severe frustration on occasion, annoyance, and so on, isn't a successful game. People have been shot at bridge, for leading the wrong card or making the wrong bid; and it isn't safe to be near a golfer in some situations, after he's missed a shot. Many a man has wrapped his club around a tree. So, one of the things you need from human beings, I think, is the sort of situation that can reduce monotony by allowing you to have competitive game-playing, and so on. But I would think you'd have to put affection first on the list. Perhaps the second is respect, not necessarily that you're in a position of power, although that tends to get into that—but so that others at least accord a certain amount of weight to your opinions. And apart from that, excitement. But perhaps the better word for excitement would be variety or stimulation. I don't know how you'd put one of those much ahead of the others.

Reporter: I read a theory about sleep which put out the idea that man slept in order to coordinate information that he acquired during the day. Sleep was essential, because if he didn't have that rest period, and if he didn't coordinate that information, he would develop very serious neurotic or psychotic symptoms—he might go mad, because eventually the super-saturation of information would be too much for his nervous system. He would have to collapse in some way.

Hebb: That's a reasonable enough theory. We know that people can't go without sleep. Something like insanity comes in fairly quickly. The obvious theory is that it's a fatigue—sleep is needed to recover from fatigue. But the fact of the matter is that the brain is more active during sleep than was originally thought. There's a higher rate of metabolism during sleep than during waking hours, and really how to account for it with some kind of sufficient evidence for backing the theory up is very puzzling.

You have to have the whole thing shut off, but this happens only intermittently, because dreams come in, and the rapid eye movement state of dreaming is apparently a state very like the waking state. Why that should be necessary, I don't know. Apparently it is. In the work in which they've shut off dreaming, rapid eye movement sleep goes up later. The subject has to have a certain amount of dreaming.

Reporter: In the feudal system of agriculture they used to rotate the crops. They would always leave one field fallow. Eventually they'd keep getting back to it in order to retain a kind of natural balance for the agricultural system. I wonder if the human body is somewhat the same way.

Hebb: Well, apparently not. You see, I would have thought that that could have happened with the brain, but apparently you have to shut down the *whole thing* for a third of man's existence.

Reporter: The dichotomy between waking consciousness and sleeping consciousness—isn't it false?

Hebb: There seems to be no consciousness at all during 80% of sleep. Rapid eye movement sleep is about 20% of the sleeping time, and that is the dreaming sleep, and that's consciousness. There probably are some other dreams going on, that means consciousness. It's clear, however, that the consciousness of sleep isn't the same in all respects as the conscious-



**The problem is
to understand
the brain's functioning**

ness of waking, because the sensory input is cut off. You don't respond to the outside world, and apparently the dreams may be necessary in order to fill in some of the gaps of your experience during the day. There's no good explanation, really. Think of it—a third of man's time, a third of man's existence on the average, is spent in doing nothing, sleeping.

Reporter: I postulated my own "theory" on that, which is that sleep is a purely evolutionary phenomenon, that man used to sleep because of night-time, and in night-time, since he very often had no artificial lighting of any kind it became necessary for him to sleep. It was a kind of protection, a defense, that was very necessary in the past, in fact, perhaps he was compelled to sleep. But now, of course, we have artificial lighting which would allow us to stay awake 24 hours, and so it's become another anachronism. Sleep is totally anachronistic.

Hebb: How are you going to account then for the sleeping of the lower animals then, particularly the nocturnal animals, that sleep while the light's on, and wake up when it gets dark?

Reporter: Reverse defensive behaviour; night-day into day-night? It's a very nice thought—evolution, you know...

Hebb: The trouble is, this is another place where there is so much evidence of another kind.

Reporter: What is the most important problem for psychologists today? What should they be looking at?

Hebb: There's no question about what the problem is—that's to try to understand the functioning of the brain, or the mind, whatever you like. Your question is really what aspect of it should be attacked. And if I knew that, I would be telling some of these kids what to be doing next. But this operates by hunch, as you know. This is the characteristic of academic research, or unapplied research, that you tackle the thing that you think will pay off. Some of the people in this department are rigorously attacking the study of the brain in animals, some of them in humans in the Neurological Institute, after brain operations and so on. Others are trying to study perception as such—Lambert trying to study language, and hoping that the bilingualism question will give him a foothold on language.

The farther you go with this, the bigger the problem is. The question is, can you bite off another little piece, or explore another little chunk of the land. Until you have the map of the whole continent, you don't know which is the line that will get you where you're going the quickest. So really there isn't any answer to the question, I would think. That will be impossible until the problem is solved. Then you can say: now, what they should have been doing then was taking such-and-such a phenomenon, it was perfectly obvious (as we see it now!).

What I'm trying to do, personally, at the moment, is to see if I can show how a theory of brain function that I've been working on for years will help to clarify the development of language in children. This is one part of this book that I'm working on. Really, in this book, I'm trying to bring together some things I've been working on, armchair-type things. I'm not doing any laboratory experiments, that's what I meant when I said I was doing no research. I'm trying to pull together and explain, on the basis of existing evidence, some of the aspects of mind in general. Some of these are philosophic questions that, I think, are properly psychological. But psychologists haven't been working on them, and philosophers have. The

mind-body problem, for example; the question of scientific law, for example. I think there are some things from the point of view of psychology that can help to clear that up.

Right now, I'm trying to write a paper with Lambert and Tucker on the mechanisms of learning that may be involved in children's language acquisition. As you may know, the dominant school in psycholinguistics today says that the principals of language—grammar, syntax—not the surface thing, but the deep structure, is inherited. This flies in the face of everything that I know about the heredity-environment-relation, without de-emphasizing heredity. (One isn't opposed to the other.) And so, what I'm trying to write with Lambert and Tucker is a paper showing how, perhaps, learning might proceed in the child. There is a dominant feeling that all learning consists of overt response, of conditioned reflexes. Chomsky is able to show that children don't acquire language by conditioned reflex. And if learning consists of conditioned reflexes and nothing else, then it can't be learning. It's as simple as that. So, since some of us think that learning is a very different thing from conditioned reflexes, then the question is whether we can show how learning might play its part. But language is obviously as complicated as any aspect of behaviour. For anyone to get dogmatic, or for men to get dogmatic about this being the explanation and not that...

You see, there's a parallel I'm fond of, to illustrate some of the problems of psychological research—that's the parallel with meteorology and the theory of synaptic function. Synaptic modification as the basis of memory is, to the problem of behaviour, as the theory of raindrop formation is to a theory of weather systems. The order of magnitude, the complexity is very different. For my purposes, I want to show that thought consists of a series of activities in closed systems in the brain. But in order to show how those closed systems might occur, it was necessary for me to do some theorizing at that time, in 1947, about how synaptic modifications might help to establish these systems.

Reporter: Are these the cell assemblies?

Hebb: Yes. But Whiteman pointed out, in discussing my work, that for my purposes a cell assembly might get formed some very different way. What I needed was to have the cell assembly function. Whatever the theory of synaptic modification that might be necessary, if I was wrong as to how the synapse was modified, it wouldn't matter, provided there was still somebody else who would come along and explain how the cell assembly was established. So, it's pretty certain now, that there isn't any further growth of the synapse, that it's a chemical modification. But I'm in the happy position of having pointed out when I first proposed the theory, that chemical modification might be the mechanism, although I would opt first for the structural change.

Reporter: One last question. Man or machine—what do you say to people who accuse you, and want to reduce you to saying (from this kind of behavioural approach, of the brain as a machine), "man is a machine"?

Hebb: I accept that. My own personal conviction is that free will, volition, is, I think, misunderstood by the people who argue about it, including the philosophers. That is, the problem of volition, as I see it, is that if you take the laboratory rat, put it in a given physiological condition with a certain degree of hunger, the same degree of sexual hormones circulating in the blood, and the same environmental stimulation, on two occasions it may respond

in two very different ways. This is to say that his behaviour is not dominated by the environment, and it's not dominated even by the internal environment.

There is another factor, and that is the factor of what happens to be going on in his little head at the time. And, it seems to me, that this is the situation with the problem of free will in man. That is, external circumstances cannot determine what he will do next. But internal circumstances, if they're taking those into account too, so that everything is the same, then my assumption is that he'd do the same thing. That is the problem of free will, that they had mistaken the fact that you can't determine or predict what a man will do only from the external circumstances. This points for me straight to the fact that a large part of what he does is determined by what's going on in his cerebral cortex. Let's put it this way—if he's thinking the same thing, and he's wanting the same thing, in the same situation, then in my view, he'd do the same thing.

The New Chancellor

When Donald Hebb was being appointed as chancellor of McGill, his office was asked for his *curriculum vitae*. It should have been quite a big document, but when it arrived, it covered only one side of one piece of paper. It typifies Dr. Hebb in two ways. First of all, he is a very modest man, and clearly the usual rambling *curriculum vitae* wouldn't suit him at all. Second, his mind concentrates a subject wonderfully (to reverse Dr. Johnson's phrase), and when you look at his one page, you find that not very much of his career has been omitted after all.

The terse entries tell how hard one had to work to get an education in the twenties and thirties. Dr. Hebb was born in Nova Scotia, graduated from Dalhousie in 1925, and taught school until 1934, having come to McGill part-time in 1928. He got his McGill M.A. in 1932, and his Harvard Ph.D. in 1936, with a year in Chicago in between. After two years at the Montreal Neurological Institute, there was some more moving, including three years at Queen's and a very formative period at the Yerkes Laboratory in Florida (1924-47). Finally in 1947 he became professor of Psychology at McGill, and he started his ten years as chairman of Psychology a year later.

The biggest things omitted from Dr. Hebb's single page are the scientific and human accomplishments that made his career possible. He dismisses his own scientific publications as "a number of papers," and barely mentions two books. One of these, *The Organization of Behaviour* (1949), along with the scientific papers, established Dr. Hebb's world-wide reputation on the neural basis of perception, intelligence, learning, memory, emotion, and motivation in man and animals. His experiments on sensory deprivation, using animals at first and human volunteers later, constituted true exploration, and became widely known to the general public. He has also been a pioneering teacher and educational innovator; he and Stewart Marshall and some other physicists and psychologists were trying new methods of teaching, learning, and evaluation a decade ago, well before such things became fashionable.

McGill is lucky to have found a Chancellor who is so much admired in so many quarters. Long may he reign!

—R. E. Bell

Dr. Bell is dean of the Faculty of Graduate Studies and Research.

HOW SPEAK YOU? WHAT MANNER OF MAN IS HE?

by HARRY E. THOMAS, Editor

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The selection of a chancellor who does not come from the world of business and finance reflects a healthy sensitivity to the mood of the times. McGill and its sister institutions across this country at last appear to be awakening to the realization that higher education is not the sole province of the establishment elite.

This is not to suggest that men like Howard

Ross have failed to make important contributions to the University. In the case of the recently retired chancellor, who has gone on to become dean of the Faculty of Management, McGill continues to be the recipient of the unstinting effort of a man dedicated to reform and modernization. That Donald Hebb is the Chancellor-elect today is due in no small measure to the influence and work of Howard Ross during his term in that same office.

Of course, the role of chancellor has changed tremendously from what it used to be. In recent months the Statutes were amended to make it possible to split the duties of the chancellor with the new position of chairman of the Board

of Governors. Nevertheless, the chancellorship still holds plenty of opportunity for imaginative leadership and creative direction to the University's growth and development.

What kind of chancellor will Donald Hebb make? Others at McGill certainly know Dr. Hebb far better than I, but my impression is of an extremely human person. He is abundantly blessed with that wonderful dry wit so typical of the land that bred him. He is also well marked by other very Nova Scotian characteristics, those of forthrightness and frankness.

TEN YEARS IN THE FINANCIAL FIELD

Guest Editorial by Allan C. McColl

With the advent of a new decade, the information media have had quite an exercise in reviewing the history of the 60s under a myriad of headings. Perhaps the *Reporter* should have recorded the highlights of McGill's history for the past decade in a special issue. It could have shown, for instance, that the football team won the league title in the first year and the last year of the decade—and once in between.

In the financial field, the University opened and closed the decade with a deficit, \$425,000 in 1960, and \$2,152,911 in 1969. It is not proposed to give the full financial history of the 60s but a number of comparative statistics will serve to emphasize the significant growth of the University over those years (see Table). Thus while our student numbers were increasing by an additional 103%, our staff numbers by 137%, the academic budget was up by an additional 238%.

Of importance was the changing nature of the financial resources required to support the growth recorded. Despite requests for government aid throughout its history, the fact remained that up to the late 50s McGill had only survived through a vigorous policy of seeking private funds and administering them in a

constructive endowment investment program. Slowly and steadily, however, as costs began to exceed the income available from endowments, fees and donations it was becoming increasingly obvious that McGill could not continue to fulfil its responsibility without large-scale government support.

With income from Student Tuition Fees now contributing less than one-quarter of the costs of the Academic program and with Endowment and Gift Income declining the importance of the remaining variable, Government grants, is obvious.

Thus it is that the University is now constantly concerned, and trying to make the public aware of this concern, at the low level of government support for an institution of its size. The 10 February 1970, issue of the *McGill Reporter* presented a very complete picture of the current university operating grants situation. It noted that for 1968-69 the Government had arbitrarily reduced the recommended McGill grant by \$2,275,000.

The Statement of Income and Expenditure (No. 2) reflects the results of the Government's action noted above—an excess of expenditure over income or to put it more bluntly, a deficit,

of \$2,152,911. Of this amount, \$1,433,974 relates to Academic Activities and \$718,937 from Services to Students and Ancillary Enterprises (residences, etc.).

Research Expenditures of \$15,521,414, a new high, are fully-supported by a matching amount of Income from the sources noted, none of which derives from the general operating funds of the University.

The Balance Sheet is drawn up in three fund categories. Current Funds are those used in the day to day operations of the University. Endowments Funds are those derived from gifts, including the original James McGill bequest, the income from which the donors have generally stipulated be spent for specific purposes, be it the support of faculty chairs, student aid, research, libraries, etc.

Of the total of Endowment Funds of \$92,497,795 only \$10,692,135, or 11.5%, are in the Unrestricted Category, i.e., within the discretion of the University to employ although in practice income from these particular endowments is used to support the general operations of the University. Of concern is the fact that deficits incurred by the University are a charge on the Unrestricted Endowment Funds and annual deficits to the order of \$2 to 3 million cannot be long supported.

Which returns us to the area of discussion of the importance of an adequate level of Government grant support. We await with some trepidation the judgment of the Council of Universities on the grant to McGill for 1970-71.

Mr. McColl is Director of Finance, McGill.

AREAS OF GROWTH	1960	1969
Number of students	8,050	16,331
Number of full-time teaching staff	481	1,138
Expenditure—		
Academic activities	\$11,430,069	\$ 38,641,432
Research	3,362,658	15,521,414
Total	\$14,792,727	\$ 54,162,846
Deficit	\$ 425,202	\$ 2,152,911
Government Grant	\$ 1,832,900	\$ 18,866,538
As % of Academic Expenditure	16.0%	48.8%
Student Tuition Fees	\$ 4,184,775	\$ 9,304,060
As % of Academic Expenditure	36.6%	24.1%
Value of Physical Plant	\$35,380,779	\$117,264,177

The financial statements which follow are for the fiscal period of 1968-69. They were originally released for publication in December, 1969. It was the intention of the *Reporter* to carry them with an abbreviated version of the *Annual Report* for that same period. Budget and space considerations, however, made it necessary to forego these plans, but full information will be carried in the *Report*, to be released soon.

FINANCIAL STATEMENTS FOR THE YEAR ENDED MAY 31, 1969

ROYAL INSTITUTION FOR THE ADVANCEMENT OF LEARNING (McGill University, Royal Victoria College and Macdonald College)

Balance Sheet

Statement 1

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FINANCIAL STATEMENTS FOR THE YEAR ENDED MAY 31, 1969

ROYAL INSTITUTION FOR THE ADVANCEMENT OF LEARNING (McGill University, Royal Victoria College and Macdonald College)

Balance Sheet

Statement 1

ASSETS

	1969	1968
CASH AND TEMPORARY INVESTMENTS	\$ 5,077,319	\$ 5,307,975
ACCOUNTS RECEIVABLE		
GOVERNMENT OF QUEBEC		
Adjustment of 1967 operating grant	\$ 777,000	\$ 1,553,000
Grants for construction		\$ 1,727,265
GENERAL	\$ 1,956,262	\$ 2,040,106
INVENTORIES OF MERCHANDISE AND		
SUPPLIES — at the lower of cost or		
net realizable value	\$ 771,209	\$ 764,122
PREPAID EXPENSES	\$ 698,300	\$ 668,325
DUE FROM ENDOWMENT FUNDS	\$ 6,016,262	\$ 2,735,746
DUE TO PLANT FUNDS	\$ (1,458,920)	\$ (1,352,905)
	\$ 13,837,432	\$ 13,443,634

LIABILITIES AND CAPITAL

	1969	1968
CURRENT FUNDS		
ACCOUNTS PAYABLE	\$ 3,944,567	\$ 3,146,801
RESTRICTED FUNDS		
UNEXPENDED BALANCES		
Libraries	\$ 149,292	\$ 107,291
Research	\$ 6,797,962	\$ 7,312,544
Student aid (statement 3)	\$ 569,627	\$ 624,071
Other (statement 3)	\$ 1,246,091	\$ 1,433,526
TRUST FUNDS	\$ 1,129,893	\$ 819,401
	\$ 9,892,865	\$ 10,296,833
	\$ 13,837,432	\$ 13,443,634

ENDOWMENT FUNDS

INVESTMENTS			MORTGAGES PAYABLE — REAL ESTATE	\$ 689,173	\$ 882,723
CASH	\$ 2,956,527	\$ 5,930,091	ENDOWMENTS (statement 4)		
BONDS AND STOCKS — at cost			UNRESTRICTED	\$ 10,692,135	\$ 12,089,000
(quoted value 1969 — \$94,255,654;			RESTRICTED	\$ 81,116,487	\$ 74,768,817
1968 — \$84,370,196)	\$ 81,745,127	\$ 71,088,467		\$ 91,808,622	\$ 86,857,817
MORTGAGES — at cost	\$ 6,611,333	\$ 5,933,014			
REAL ESTATE — at cost less accumulated					
depreciation and amortization	\$ 7,201,070	\$ 7,524,714			
	\$ 98,514,057	\$ 90,476,286			
DUE TO CURRENT FUNDS	\$ (6,016,262)	\$ (2,735,746)			
	\$ 92,497,795	\$ 87,740,540		\$ 92,497,795	\$ 87,740,540

PLANT FUNDS

DUE FROM CURRENT FUNDS	\$ 1,458,920	\$ 1,352,905	BONDS PAYABLE (note 3)	\$ 5,200,000	
GROUPS, BUILDINGS			UNEXPENDED PLANT FUNDS (statement 4)	\$ 3,369,660	\$ 8,612,577
AND EQUIPMENT (note 1)	\$113,339,638	\$101,187,090	INVESTMENT IN GROUNDS, BUILDINGS		
CONSTRUCTION IN PROGRESS (note 2)	\$ 3,924,539	\$ 7,259,672	AND EQUIPMENT (statement 4)	\$110,153,437	\$101,187,090
	\$118,723,097	\$109,799,667		\$118,723,097	\$109,799,667
TOTAL ALL FUNDS	\$225,058,324	\$210,983,841	TOTAL ALL FUNDS	\$225,058,324	\$210,983,841

Statement of Income and Expenditure

Statement 2

INCOME

	1969	1968*
ACADEMIC		
STUDENT TUITION FEES	\$ 9,304,060	\$ 8,935,187
GIFTS, GRANTS AND BEQUESTS		
McGill Fund Council	\$ 1,113,390	\$ 1,355,166
Other sources	\$ 512,511	\$ 640,453
RECEIPT FROM SERVICES TO THE COMMUNITY	\$ 1,555,353	\$ 1,190,380
MISCELLANEOUS	\$ 68,918	\$ 47,427
ENDOWMENT INCOME	\$ 2,246,527	\$ 2,142,330
GOVERNMENT GRANTS		
Federal	\$ 53,000	\$ 37,250
Provincial	\$ 18,866,538	\$ 14,713,183
	\$ 33,720,297	\$ 29,061,376
RESEARCH		
ENDOWMENT INCOME	\$ 581,795	\$ 622,631
GOVERNMENT GRANTS		
Federal	\$ 11,569,378	\$ 9,157,572
Provincial	\$ 358,918	\$ 273,211
United States	\$ 745,059	\$ 1,363,597
DONATIONS AND GRANTS FROM OTHER SOURCES	\$ 2,266,264	\$ 2,107,056
	\$ 15,521,414	\$ 13,524,067
ACADEMIC AND RESEARCH INCOME	\$ 49,241,711	\$ 42,585,443
OTHER		
SERVICES TO STUDENTS	\$ 626,074	\$ 589,348
ANCILLARY ENTERPRISES		
Residences and dining halls	\$ 2,082,341	\$ 2,154,484
University press	\$ 59,809	\$ 38,316
	\$ 2,768,224	\$ 2,782,148
	\$ 52,009,935	\$ 45,367,591
EXCESS OF EXPENDITURE OVER INCOME FOR THE YEAR transferred to capital gifts, grants and bequests (statement 4)	\$ 2,152,911	\$ 115,463
	\$ 54,162,846	\$ 45,483,054

EXPENDITURE

	1969	1968*
ACADEMIC		
FACULTIES AND DEPARTMENTS	\$ 27,529,101	\$ 22,185,101
UNIVERSITY ADMINISTRATION	\$ 1,941,478	\$ 1,521,023
PLANT MAINTENANCE	\$ 4,623,109	\$ 4,125,564
UNIVERSITY CHARGES AND MISCELLANEOUS ACTIVITIES	\$ 1,060,583	\$ 955,239
	\$ 35,154,271	\$ 28,786,927
RESEARCH		
EXPENDITURE	\$ 15,521,414	\$ 13,524,067
	\$ 15,521,414	\$ 13,524,067
ACADEMIC AND RESEARCH EXPENDITURE	\$ 50,675,685	\$ 42,310,994
OTHER		
SERVICES TO STUDENTS	\$ 1,041,766	\$ 907,061
ANCILLARY ENTERPRISES		
Residences and dining halls	\$ 2,279,946	\$ 2,126,308
University press	\$ 165,449	\$ 138,691
	\$ 3,487,161	\$ 3,172,060
	\$ 54,162,846	\$ 45,483,054

*Adjusted for purposes of comparison

This statement does not include income and expenditure of special funds reported in statement 3.

Statement of Special Funds

Statement 3

	BALANCE JUNE 1, 1968	INVEST- MENT INCOME	OTHER INCOME	TOTAL	EXPENDI- TURE	TRANS- FERRED TO (FROM) ENDOW- MENTS*	TRANS- FERRED TO (FROM) OTHER ACCOUNTS	BALANCE MAY 31, 1969
Student Aid								
MEDALS	\$ 412	\$ 4,040	—	\$ 4,452	\$ 2,503	\$ 1,686	\$ (287)	\$ 550
PRIZES	\$ 7,296	\$ 8,921	\$ 4,228	\$ 20,445	\$ 10,141	\$ 3,008	—	\$ 7,296
SCHOLARSHIPS AND BURSARIES	\$ 259,661	\$ 589,598	\$ 121,490	\$ 970,749	\$ 503,354	\$ 225,070	\$ 143,997	\$ 98,328
FELLOWSHIPS	\$ 238,872	\$ 135,785	\$ 645,641	\$1,020,298	\$ 769,812	\$ 15,432	\$ (115,914)	\$ 350,968
STUDENT LOAN FUNDS	\$ 117,830	\$ 5,280	\$ 284,318	\$ 407,428	\$ 295,353	\$ 1,590	\$ (2,000)	\$ 112,485
	\$ 624,071	\$ 743,624	\$1,055,677	\$2,423,372	\$1,581,163	\$ 246,786	\$ 25,796	\$ 569,627
Other								
BUILDING FUNDS	\$ 110,731	\$ 134,186	\$ 31,571	\$ 276,488	\$ 5,862	\$ 168,664	\$ 4,421	\$ 97,541
MISCELLANEOUS FUNDS	\$1,322,795	\$ 902,610	\$ 730,372	\$2,955,777	\$1,617,610	\$ 155,657	\$ 33,960	\$1,148,550
	\$1,433,526	\$1,036,796	\$ 761,943	\$3,232,265	\$1,623,472	\$ 324,321	\$ 38,381	\$1,246,091
	\$2,057,597	\$1,780,420	\$1,817,620	\$5,655,637	\$3,204,635	\$ 571,107	\$ 64,177	\$1,815,718

*Invested for future use.

Statement of Capital Gifts, Grants and Bequests

Statement 4

	1969	1968
BALANCE — BEGINNING OF YEAR	\$196,657,484	\$180,408,288
GIFTS AND BEQUESTS	\$ 2,043,533	\$ 6,716,724
CANADA COUNCIL GRANTS FOR CONSTRUCTION	\$ 1,261,428	\$ 925,083
QUEBEC GOVERNMENT GRANTS FOR CONSTRUCTION	\$ 209,974	\$ 1,733,339
UNEXPENDED BALANCES TRANSFERRED TO ENDOWMENTS		
Special funds (statement 3)	\$ 571,107	\$ 1,195,172
Other funds	\$ 115,270	\$ 13,046
PRIOR YEAR ADJUSTMENTS	\$ 348,775	\$ 118,192
PROFIT ON SALE OF INVESTMENTS — NET		
Specially invested	\$ 967,826	\$ 1,385,865
Other	\$ 5,309,233	\$ 4,277,238
	\$207,484,630	\$196,772,947
EXCESS OF EXPENDITURE OVER INCOME FOR THE YEAR (STATEMENT 2)	\$ 2,152,911	\$ 115,463
BALANCE — END OF YEAR	\$205,331,719	\$196,657,484
REPRESENTED BY		
ENDOWMENTS —		
Unrestricted	\$ 10,692,135	\$ 12,089,000
For faculties, departments, museums, library and research	\$ 34,025,099	\$ 33,064,901
For other special purposes	\$ 47,091,388	\$ 41,703,916
	\$ 91,808,622	\$ 86,857,817
UNEXPENDED PLANT FUNDS	\$ 3,369,660	\$ 8,612,577
GROUND, BUILDINGS AND EQUIPMENT	\$110,153,437	\$101,187,090
	\$205,331,719	\$196,657,484

Auditor's Report

We have examined the balance sheet of the Royal Institution for the Advancement of Learning (McGill University, Royal Victoria College and Macdonald College) as at May 31, 1969 and the statements of income and expenditure, special funds and capital gifts, grants and bequests for the year then ended. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances.

Our examination of receipt of funds by donation, because of their nature, was limited to comparisons of recorded receipts with the bank deposits.

Notes to Financial Statements

1. FIXED ASSETS: Grounds, buildings and equipment are shown at cost, appraised values, depreciated values or values stated in bequests and grants depending on the circumstances of the acquisition of the asset.

2. CAPITAL COMMITMENTS: The estimated cost to complete construction in progress is \$7,801,795.

3. BONDS PAYABLE: Bonds payable include 7½% first mortgage serial bonds payable series "A" which mature as follows:

November 1, 1969	21,000
November 1, 1970	23,000
November 1, 1971	25,000
November 1, 1972	27,000
November 1, 1973	29,000
November 1, 1974	31,000
November 1, 1975	34,000
November 1, 1976	36,000
November 1, 1977	39,000
November 1, 1978	4,935,000
	\$5,200,000

The bonds are secured by

a) The assignment of a subsidy of \$9,137,620, covering principal and interest on the bonds, granted to the University by the Government of Quebec under Order-in-Council.

b) First mortgage on the McIntyre Medical Sciences Building, The Stewart Biological Sciences Building, the Chancellor Day Hall Building and the McIntyre Park Garage.

In our opinion these financial statements present fairly the financial position of the Royal Institution for the Advancement of Learning as at May 31, 1969 and the results of its operations for the year then ended, in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

McDONALD, CURRIE & CO.
CHARTERED ACCOUNTANTS

WAR AND PEACE AT OTTAWA:

A McGill Moratorium

by HARRY COWEN

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From the very start, I was misled by vague intentions. The announcement of a March on Ottawa sounded to me exactly what it suggested—that there was to be a march on Ottawa from Montreal. Now, this is a long trek, but marches like it have been made in the United States and England (and in other countries too, I'm sure), but the cost of shoe leather, blisters, cold, and aching muscles constitutes a petty price to pay for protesting against Governmental complicity in an imperialist war intent on wiping a whole people off the face of the globe. A notice to purchase the \$3.75 bus ticket to Ottawa in advance soon dispelled this conception of marching.

Transport to Ottawa on the Friday was provided so as to allow the demonstrators coming from all across the nation to meet, smoke, sing, and to generally do their thing. The idea was to take a sleeping-bag, and a roof would be found. Due less to fate than to poor organization, a large proportion of those who travelled on Friday spent the whole night in search of accommodation. However, this is a minor point and should not be over-stressed. What did reflect the ineffectiveness of the Moratorium's goals was the sparsity of numbers. Something must be fundamentally wrong when a mere three thousand are mustered to the capital in an era regularly boasting demonstrations of fifteen thousand plus. In an age of television, it is true, a demonstration, being more a symbolic event, a rehearsal for revolution than revolution *per se*, can make its presence felt to millions instead of thousands; indeed, no demonstration represents the emotions of its participants alone, but also speaks for those who fear to move onto the streets. Nevertheless, the commercial print media take great delight in playing at the numbers game, and their little trick of forgetting about the odd few thousand here and there has been rendered somewhat futile at truly massive demonstrations. Here's one lie you *can* detect on tele-

vision. Alas, with not more than three thousand for an anti-Vietnam War march, you aren't fooling too many. Could it be that the featured speakers' list, including Tommy Douglas, Laurier LaPierre, and Dalton Camp, turned away more potential demonstrators than it attracted? The political ambiguity of their position was intensified by the presence of a glib master of ceremonies from CJAD radio who first of all made the whole affair sound like a Johnny Carson guest show, with an "all kinds of people gathered together here today—it just shows you, doesn't it?" presentation, but who then made sure everyone knew just where he stood politically with his snide references to "the Reds" (Maoists) and their troublemaking. An indication that the march was posed as an abstraction and therefore endangered neither commercial nor Governmental interests in Ottawa was that the police stayed off the streets (in how many buildings they lay skulking is another matter)—so too is the amazing plethora of "cameramen" who have never ventured inside a newspaper office, let alone worked for one; they balanced on rooftops along the route, perched on fire escapes, clicking at almost anyone and everyone, even Conservative adman Dalton Camp—whatever purpose they imagine *his* picture would serve in the files of CIA and RCMP. For those of us whose eyes are unwittingly attuned to the armies of hard-helmeted, big-booted SS men sired out onto the broad thoroughfares of Montreal at the slightest pin drop of "Quebec Libre" or "McGill Français," the sight of demonstrators being distantly observed by a handful of long-coated cops was strange. Naturally, a bunch of us waiting opposite the American Embassy for the bus home after the march were inexplicably "moved on" by a towering Pig who told us that we had indulged in "enough horseplay for one day."

So as to steer a clear course back to the discussion of issues, it is expedient to extrapolate certain basic elements of the march. Most of the demonstrators were young students, although there were a few middle-aged and elderly ladies. More significant, the banners ranged from "Voice of Women Vigil For Peace" to "Escalate People's War" (the Maoists' slogan). The Maoists' huge red flags and portraits of Mao were especially prominent, since no other groups were so well equipped. Although they were not heading the march at its commencement, by the time the line reached Parliament Hill they were at the front. Once the chanting began, it became evident that there was a real division of perspective among the marchers—a fundamental split, not a superficial series of variations on a theme. The cry of "we want peace" was never really taken up by all and sundry, and soon was countered with "escalate the people's war" and "Vietnam aux Vietnamiennes"—a number of people adopted the latter slogans, besides the Maoists, until, assembled outside the Parliament Buildings, the multitude of sights and sounds had dissolved into a rubric of point-counterpoint. PEACE-WAR. Seeing as Dalton Camp has made such a point of damning the disturbances in the "peace demonstration," and that the CBC television news on the Saturday evening produced its usual sloppy reporting

(Tommy Douglas punches Maoist, Maoists disrupt, fists flying—and what of Vietnam? who?), it should be made explicit that a peace demonstration in respect of the Vietnam War is not necessarily self-justifying. Mr. Camp may perceive himself as "the only Conservative in Canada, by recent estimate, to take up a public position against the war in Vietnam, now thoroughly conversant with the sentiment of Maoism" (*Montreal Star*, Thursday, 5 March 1970), and have perceived the demonstration as "an umbrella of red flags, unintelligible chants, dirges and other gibberish falling upon the ears," but he hardly questions the currency of "peace" (or do we assume that Camp cannot speak gibberish?).

When one calls for peace, is it "peace at any price?" Normally, peace in any imperialist situation is at the expense of the weaker, dominated power. Indeed, one can say that peace reigns in South Africa, but we know that it is a peace imposed by fascism, which binds and gags all attempts to remove racial and class inequality. The world is full of phony "peace" (or police) states, and what is handed over in exchange is man's humanity and basic rights to self-determination. The United States has been the aggressor in South East Asia from the moment it replaced France and began its insidious process of "escalating" its "anti-Communist" war into North Vietnam, South Vietnam, and Laos. To gain an idea of what this aggression has meant, we can use some pertinent data. "By March 1969," says Noam Chomsky, "the total level of bombardment had reached 130,000 tons a month—nearly two Hiroshimas a week in South Vietnam and Laos, defenseless countries. And Melvin Laird's projection for the next twelve to eighteen months was the same" (*New York Review of Books*, 1 January 1970). The turning of Vietnam into "an automated murder machine" had also resulted in "bomb craters beyond counting, the dead gray and black fields, forests that have been defoliated and scorched by napalm, land that has been plowed flat to destroy Viet-Cong hiding places. And everywhere can be seen the piles of ashes forming the outlines of huts and houses, to show where hamlets once stood" (Tom Buckley, *New York Times Magazine*, 23 November 1969). Despite the technological bombardments, the Vietnamese people have been able to fight off the Americans. Since 1966 the NLF has tightened its control over the main war zone, and the Vietcong, mingling freely with the people, are virtually unassailable. Peasants, men and women, are playing an active role in the struggle against imperialist aggression, far more so than in the war against the French. It is only by all-out struggle that the Vietnamese can win real freedom for themselves. The calls for peace have risen to a crescendo in the United States not out of compassion for the peasants of North Vietnam but because America's own young boys are being sent home in wooden boxes. The US, however, cannot negotiate a peace without securing the presence of a pro-American government in Saigon hostile to Hanoi. At the same time, the NLF has been demanding since 1960 that a neutralized South Vietnam be governed by a coalition in which they would have a fair re-

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WAR AND PEACE AT OTTAWA:

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by HARRY COWEN

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presentation. Said Bernard Fall in 1965, "One does not fight for eight long years, under the crushing weight of American armor, napalm, jet bombers and, finally, vomiting gasses, for the sheer joy of handing over what one fights for to some bureaucrat in Hanoi, merely on the say-so of a faraway party apparatus." For the Vietnamese and the NLF, that kind of peace is unwanted, and only intensified war on their part will push out the US. They need active help in their struggle, but Canadians who call for "an end to the war," "stop this suffering," and "stop Canadian complicity" in the name of peace have misread the nature of US imperialism throughout the Third World, spurred on to dominate by a paranoid anti-Communism. In this situation the rich man's peace means the poor man's war; as long as the US makes its presence felt in South-East Asia, there can be no self-determination for the Vietnamese; so long as the gigantesque multinational corporations of the Western capitalist nations see the people of the Third World as cheap labour markets, and the resources as land to be plundered, then peace to the exploited seems an empty word.

No longer can demonstrations or protest

marches against an aggressor be conceived in such simple terms of "peace at any price" and "stop the bombing," even though the latter is desirable. Which is the reason I view Dalton Camp's following words as opportunism of the highest order: "I came here expecting to march under a Canadian flag, and no other flag. I came here to take a stand, as a Conservative, against a war initiated by American liberals..."

If he imagines that the Conservative has had no stake in the history of Western imperialism, or that Conservatives and Liberals have differed fundamentally in their actions, then I wonder from where his historical knowledge is culled. Although the Maoists did take over the meeting, and generally created an air of havoc which must have confused participants more than it enlightened, the presence of other than flat "peace" sloganeers was a good thing, if only by making the apolitical hippy stop in his tracks and argue his case.

One final rejoinder. This was a McGill Moratorium, and no matter how idealistically motivated they might be, those who piled into the buses for Ottawa made the journey because they feel that to demonstrate according to one's

belief is better than to do nothing whatsoever. That is why I went. But unfortunately almost all were students. Where were the liberal Faculty of McGill, the men and women who daily articulate the basic principles of liberal thought to their students, especially those in the Social Sciences? As on other occasions (e.g. the anti-demonstration Montreal by-law; the "McGill in Quebec" teach-in) most of them were nowhere to be seen. Do they think these issues any the less worthy of their immediate participation because they are initiated by students? Last term the political science department passed a motion suggesting that its role as a professional body (*sic*) prevented it from taking a stand on any political issue! (This was in reference to Vietnam.) It was conceded, nevertheless, that the individual *qua* individual had a right to make a stand. I must say I have looked hard, and but for the odd exception who is doing solid work "behind the scenes," I have failed to notice any of their faces at protest marches. Which is why I fear that the McGill faculty, let alone the Administration, has hardly a liberal left in its ranks.

Harry Cowen is a graduate student in Political Science, McGill.

THAT BLOODY THING

opinion by HARVEY MAYNE

"The bloody thing is supposed to apply to all of us, not just the students." (L. E. St. Pierre, Professor of Chemistry, Chairman of the Senate Committee on Rights and Responsibilities, *McGill Daily*, March 3, 1970.)

The Committee on Rights and Responsibilities (*sic*) must have felt that anarchy was the only alternative to the recommendations in its Report. After reading through a naive document which covers 18 columns of print in the *Reporter*, this is our main impression. Instead of a Bill of Rights, we have received a Criminal Code. Instead of exploring in depth the rights and responsibilities in the university, our committee has drawn up a cynical list of fines, offences, and punishments. The only sections which claim to deal with R & R comprise a grand total of four columns out of 18.

The Committee's obfuscating assumption in the Introduction to this Report is completely outrageous: "It is assumed that this code of rights and responsibilities will be administered with compassion and intelligence, and it is the intention of this body that, in the main, infractions of the code will be handled so as to neutralize and correct situations rather than to exact penalties" (their italics). Outrageously funny, if we regard the Report in the context of the poor university theatre put on by governing bodies such as Senate and the Arts and Science Faculty. Outrageously serious, if we see ourselves as the intended victims of the Report's facetious recommendations.

Even the R & R parts are not free from navet . Section III, paragraph 3 of the chapter entitled *The Responsibilities of Members of the University Community* reads: "the following actions, or proven attempts or conspiracies [my italics] to commit such actions, shall constitute misconduct in any of the constituent parts of the University: ... 3. Failing to leave a university building or facility when asked to do so by a member of the university community who possesses the necessary authority and acting in

his official role and identifying himself as such; failing to identify oneself when asked to do so by such a person; failing to comply with regulations concerning buildings, residences and specified areas of the Campus."

Who, in fact, possesses "the necessary authority"? The principal? Faculty members? A special prefect patrol assigned by the administration? Does that sullen little lady who patrols the women's bathrooms in the Arts and Leacock building with such diligence, possess such authority? Do the MacLennan Library police? How will a person with such authority actually "identify himself as such"? What is included in the term "facility"? Staff-only bathrooms, perhaps? What, in Heaven's name, are "conspiracies"? Clearly the Report is leaving itself open to a wide variety of interpretations here. Very obscure this—very dangerous.

Section III's list of peculiar offences goes on: "14. Conducting or expressing oneself in a manner which is lewd, obscene, indecent, or dangerous, judged in the context of the situation, when on university-owned or controlled property or at university-sponsored or supervised functions. 15. Showing contempt for the judicial process being exercised at any time by the committee on discipline."

These are more obfuscations from our concerned R & R Committee. That any group of academics could ever have come up with an offence as ridiculous as paragraph 14, makes us seriously wonder what we need a university for anyway. Paragraph 14 has its place in the criminal code of a reactionary fascist state. The Explanatory Note to number 14, that "It is not the intent of this provision to place undue limitations on activities having redeeming social or aesthetic value," is in keeping with the poor burlesque material provided in the Report. The purpose of including paragraph 15 as a formal offence is questionable except as another attempt to suppress legitimate opposition on campus.

The comedy goes on. Our committee undoubtedly had to suffer extreme intellectual torture to come through with the judicious measures provided for academic staff and students in *Recommendations for Grievance Procedures*. In order to have "an effective grievance procedure," a student or teacher can climb up an ingeniously contrived appellate ladder. The student, for example, may appeal to the Chairman of a department; if that fails, to the Dean; if that fails, to a Senate Grievance Committee, and so on. The non-academic staff, however, who up to now in the Report, were assumed to be full-fledged members of the university community, are sloughed off entirely:

Grievances, Non-Academic Staff:

A member of the non-academic staff (whose employment is not covered by a collective labour agreement) may:

- First direct his complaint or grievance to his immediate supervisor.
- If (a) fails, the matter should be referred to the Director of Personnel.
- If (b) fails, the matter should then be referred to the Vice-Principal, Administration.

It is patently dishonest to call this method a "grievance procedure." Aside from the large number of maintenance and clerical people employed at McGill, there are others who would suffer politically under this procedure. Doctors in the McGill Health Service, editors of university journals (including this one), and librarians should be assured of adequate appeal procedures like anyone else. Otherwise, the slightest peep against the university administration could lead to almost immediate dismissal.

In the chapter of the Report entitled *Code of Disciplinary Procedures*, we get down to the real nitty-gritty of suppression. Section 1, paragraph 1 names as "disciplinary officers" (another term which has been innocently introduced, and then left unexplained) the princi-

pal, deans, wardens, and librarians. What this in fact does is legitimize once and for all the power up to now exercised by these people by some kind of divine right. If the university community is stupid enough to pass this section without question, then never again will anyone be able to seriously challenge the "illegitimacy of the university administration." The Committee has clearly ventured into the realm of university government in this section, and has thus stepped on the toes of the Joint Committee on the Continuing Review of University Government (CRUG).

The remainder of the Report is, in large part, based upon the assumptions in Section 1. Let us examine some excellent examples of the New Justice outlined in the Report.

If anything needed to epitomize the hilarious naiveté of the committee, that is Section 3. Entitled ambiguously *Administrative Suspension*, it states in effect that one of the rulers mentioned in Section 1 may summarily suspend a person from the university or throw him out of residence for "an act of misconduct." Any pretence at establishing a fair Code of Discipline is belied by this section alone. In addition, it contradicts the "grievance procedures" outlined above. To quote some of the best parts, "1. Every senior disciplinary officer may, *without a hearing* [my italics] subject to administrative suspension any member of the academic staff or any student . . . 2. Every residential disciplinary officer may, *without a hearing* [my italics], issue an administrative order excluding from his residence any student."

Section 8, *The Laying of Charges*, provides more support for university democracy. Paragraph 1 of this section nonchalantly reads: "Disciplinary officers require no authorization in order to lay charges of misconduct against members of the academic staff or students." However, in case we thought all was lost, "There shall be no appeal from a decision of the subcommittee [of the proposed Committee on Discipline] authorizing the laying of a charge, but there shall be an appeal to Senate from a decision refusing the laying of a charge" [paragraph 2].

There we have it—another example of how our rights and responsibilities will be safeguarded. The Report also kindly provides in

Section 9: *The Committee on Discipline*, that any decisions by the proposed Discipline Committee are not, to put it in the clearest legalese, "final and executory" until Senate approves. As if this is all that were needed to allay the fears of concerned students and staff! But, to ensure that the Committee on Discipline does not lose dignity, our rulers have also stipulated that Senate can only change the terms of the Committee's decision by a two-thirds majority vote.

Section 21 of the Code provides the punchline: "Administration: 1. The Secretary of Senate and the Dean of Students shall keep a disciplinary record in respect of each member of the academic staff and of each student respectively." Rest assured, no one will see these records except "persons having a legitimate interest or duty to take communications of them."

Perhaps some enterprising student entrepreneurial agency would find it profitable to open up a Blackmail Division. It could then, in the usual manner, consult the files of individuals convicted of criminal doings and offer to cover up the facts for a small fee. The University could get in on the deal, too, by charging \$10 a name. After all, why should the criminals loose in our midst be a burden on university funds? They must pay for their sins.

All in all, the Report would be a suitable subject for a half-course in burlesque. On the other hand, there is no reason why it could not be studied by students in a tragedy class. If anyone wished to examine the tragic condition of McGill University today, he might easily do it through a study of the Report.

There has been crying need for a body that would adequately set out the role and nature of the university. The Tripartite Commission tried to do this, but waffled. The committee on R & R didn't even try. It accepted the status quo without question.

An examination of rights and responsibilities in the university would have provided an adequate opportunity to study the whole operation of the university. The Committee did not take advantage of this opportunity. It even botched things up by retaining some of the worst aspects of the current Discipline Code. Administrative suspension is an infamous example. This is a slap in the face of the CRUG people who are

working very hard to find a just formula for university government. The Committee would have done us a slight service if it had just explained the reasons for including items of this sort. Or, is it in too much of a hurry to get this "bloody thing" through Senate so that "disruptions" can be quashed in the future?

The Report can only increase the dissension on campus which has been growing for the past several years. We have reached the point where even the Principal admits that any increase in dissension would seriously hamper normal university operations. Clearly, the Report fails in its primary objective, "to establish and maintain an environment conducive to our needs as teachers and learners" [from the Introduction]. The differences between teachers, learners, and others glare at us from the Report.

On the one hand, for example, academic staff may exercise the option of having their cases tried before a Committee of Eight consisting of either (a) staff and student members of Senate, (b) only staff members of Senate, and (c) six staff members and two student members. The student, on the other hand, may exercise options (a) or (b) as above, or (c) *four* staff and *four* student members. This is yet another shocking contradiction in the Report. If the whole of the university community is to have an equal opportunity before the Code of Discipline, then why are some treated differently from others? This does not even account for the non-academic staff whose treatment is shameful; they can not be heard by *any* discipline committee. Vestiges of the ruler-police-subjects relationship in the university advocated by many reactionaries!

Opposition to this ill-conceived document has been growing steadily on campus for several weeks. In the light of this opposition, and of the misconceptions in the Report, Senate should refer this matter quickly to CRUG for thorough examination. There are simply too many inadequacies in the "bloody thing" for it to be approved at this time. Failure to take into account campus feeling will let loose a wave of mistrust and fear unparalleled in the history of McGill.

SENATE DOODLES ON Hoods approved, pleasures recorded

by HARVEY MAYNE

A new type of McGill artist, the doodler, has been trained in Senate sessions. During the last meeting of this august body, several members were busily sketching away as their less creative colleagues attempted to debate important issues. One professor from the Faculty of Engineering offered to show the *Reporter* "a whole file of my doodles" he has collected over some time. Arrangements are now being made to hold an exhibition of these works.

Senate yawned to a halt at 6:27 p.m. on Wednesday, March 11, in the Centennial Centre Building of Macdonald College. In spite of the shortest agenda of the year, Senate did not forego the opportunity of discussing every matter at length. The result: its quorum was lost at 6:00 p.m. For another half-hour, Senators debated whether to hold another meeting a week later, and tried to finish off the debate on a motion by Mr. Chinloy.

Still, some things *were* accomplished. For example, the colours of hoods for graduation were approved. But, even here a controversy arose. Professor Waters said that it would be "psychologically a sorry show" if both the Bachelor of Laws and Bachelor of Civil Law hoods had the same colour (black silk lined with French grey silk and edged with white fur). Senate agreed that the matter could be further investigated by the Faculty of Law.

Mr. Shapiro challenged the need of setting up a Joint Project Committee for the Mineral Exploration Research Institute (MERI) with the Board of Governors. "It should," he said, "be just a Committee of Senate, unless we accept that MERI is directed towards the business community." Vice-Principal Oliver explained that Board members would be involved because the proposed Committee would have to look after various technical matters, including

letters patent for MERI. Mr. Shapiro's motion to seat two students on the committee was voted on three times before it was finally passed 16-14. The first two votes had resulted in ties. The Principal described the process as "a victory for attrition." Senate passed the main motion to form the committee unanimously.

The Report of the Faculty of Agriculture (regarding a new orientation for that Faculty) and the progress report of the Special Committee on CEGEP were then removed from the agenda.

Vice-Principal Oliver presented the 64th Report of the Academic Policy Committee. Senate approved Recommendation 1 of the Report, the report of the sub-committee on Diplomas (see *Reporter*, 21 November 1969) with minor amendments.

Recommendation 2 of the Report to provide a new category of academic staff, Associates

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*Senate/*from page 13

in Language Teaching, was referred back to the APC for re-examination. Vice-Principal Oliver explained category proposed than for the category of lecturer. Professor Bindra said that the title of "associate" should not be restricted to language departments. He explained that in his own department of Psychology there was a need for people of this type who could assist in the teaching of the introductory principles of a discipline. Professor Pederson disagreed and said he was "alarmed at people like this teaching introductory courses. These should be taught by the very best people."

Vice-Principal Oliver moved that Item 3 of the APC Report be adopted. This controversial item recommends the phasing-out of the Modern Greek Program, with the proviso that such a program could be reinstated as part of a Byzantine Studies Program. The main reasons for phasing out the MGP was that financial support from outside the university had been stopped in September 1969. However, the Vice-Principal conceded that a number of letters had been received from prominent members of the Greek community promising further support. The Principal read out a statement from Julius Grey who wrote that he was opposed to the phasing-out because "it would reduce our already modest language services to students; secondly, Greek is a major living language in this country and in this city . . . Instead of phasing out a modern language, we should think of expanding and teaching Japanese and possibly Portuguese in the near future." Mr. Shapiro complained that the university's fund-raisers had "set their sights too low. As a result, we are now cutting out programs for money reasons, instead of establishing priorities. We shouldn't give up one of our gems." Reverend Johnston explained that a Report on the BSP would soon be presented to the Arts and Science Faculty and he moved to table Item 3 until that time. His motion was carried.

Senate then passed a recommendation from the APC to award the Bachelor of Science in Architecture to fourth-year students in the Faculty of Architecture who complete the required number of courses, and who satisfy the requirement of two years of residence at the University.

With respect to the use of English or French dictionaries during examinations, Senate remained dissatisfied with the wording proposed by the APC. It then re-referred the matter back to that Committee for further examination. Several Senators had asked for clarification on the term "approved dictionary."

After adjournment, Senate recorded its pleasure (unspecified) at the election of the new Chancellor, Professor D. O. Hebb.

Mr. Chinloy then moved that

WHEREAS The present admissions policy of McGill University provides no security of university places for students from outside the Province of Quebec;

AND WHEREAS This insecurity will have severe long-run repercussions on enrolment at McGill from non-Quebec students, thereby destroying the cosmopolitan nature of McGill;

BE IT RESOLVED That all McGill students from outside the Province of Quebec presently enrolled in the College Equivalent Program be guaranteed a place in the proposed three-year University program, provided that they obtain passing McGill grades.

He said that the admissions policy will make it difficult for McGill to "hold onto its students and to attract students from the outside." Mr. Chinloy proposed that the University make definite guarantees to students accepted to E1 from outside Québec that they will be eventually promoted into U1 "with the only condition that they achieve a passing grade."

The Registrar explained that Professor Gunn of McGill's Office of Research for Planning and Development (ORPAD) had shown that "there need not be a shortage of places. It would be possible to keep all students who had a passing grade." At this point, a mysterious female voice interrupted the proceedings through the loudspeaker system. "Would you please bring the games equipment up now," it said. Senate did not heed this request, and continued its deliberations. The Registrar pointed out that the university had also made a commitment to students at Dawson College. These students had been advised to enter CEGEP there, and they were assured that they would not be disadvantages two years later. He presented Document D-25 which contained a motion, similar to Mr. Chinloy's, recently passed by the University Admissions Committee: "The Committee recommends . . . that admission to U-1 be guaranteed (on satisfactory promotion standing, of course) to non-Québec students who enter the McGill College Equivalent Program. This was the broad proposal; a narrower one, which would undoubtedly be easier to implement this year, would be to guarantee U-1 admission to non-Quebec Canadian students only." Mr. Portner said he agreed with the latter motion, but wished to leave out the last sentence. Mr. Shapiro then repeated comments

he had made at least ten times before at previous Senate meetings. He argued, as usual, about the "parochial effect" of the admissions policy and prophesied that "our present policies will lead us into oblivion." Mr. Luchins then moved "that all McGill students enrolled in the College Equivalent Program be guaranteed a place in the proposed three-year university program, provided that they obtain passing McGill grades." This amendment was seconded by Rev. Johnston who said that it was "not moral to go back on what we decided last year."

Dr. Oliver then moved an amendment that would "reaffirm and guarantee that Québec students who have been enrolled in McGill's College Equivalent Program will be admitted if they have achieved the same standards for promotion as McGill." An argument took place about changing the word "same" in the amendment to "comparable" but the Vice-Principal's wording was sustained. The following exchange then took place;

The Principal: What does this commit us to?

Vice-Principal Oliver: It commits us to a great deal of faith in Professor Gunn.

Some Senators: Oh! Oh!

The Principal: Gosh!

The debate continued, while several members doodled on, and chatted amiably among themselves. A prominent Dean approached the press table and said "You people should get fatigue pay." One Senator, asked about the significance of his drawings, told the *Reporter*, "I doodle to stay awake."

At six o'clock, it was discovered that Senate had no quorum. Professor Sandiford suggested that Dean Stansbury should send a letter to McGill CEGEP students based upon Document 25, urging that "they shouldn't have any fears." Mr. Chinloy asserted that students will still not understand that document. Rev. Jay replied that "if they can't understand the Report, they shouldn't be admitted anywhere."

The principal said the problem was "that we've guaranteed too much. We were waffling then as we are waffling now . . . I wonder if we are making progress." (Groans of No! No! from Senators.)

Mr. Shapiro commented that many students were leaving to go to Ontario "for security and to save a year of schooling." It was then agreed that Senate hold another meeting at the regular time, a fortnight hence. At 6:27, Senate adjourned.

FRENCH SUMMER SCHOOL

a profile

by DAPHNE STANFORD

The summer of 1970 marks the fifty-fourth anniversary of the McGill French Summer School. Prof. Lerède, the Head of the school, expounds so enthusiastically upon the standards of scholarship, visiting lecturers, related activities, and the students themselves, one suspects that he feels it is a school *sans pareil*—and there's a very strong possibility he's right. It is certainly one of the two best known French summer schools in North America; the other is Middlebury, Vermont, a school which specializes in language courses for graduate stu-

dents only. The McGill school also offers a wide variety of literature courses to both graduates and undergraduates.

Although the summer school is independent of the French Department, the two nevertheless work in close contact. One third of the teachers in the summer school are on the faculty of the McGill French Department, another third are from France, and the remainder come from other Canadian and American Universities. There are also two marking systems in the summer school. The original system used by

the school has been retained for all undergraduate courses. Recently, however, the summer school adopted the system used by the French Department to grade the M.A. students in order that the degrees, whether granted by the summer school or by the French Department itself, be of equal value.

Prof. Lerède is very definite in pointing out that the emphasis is not so much on courses as on the community life of a school where students live and study together, and this situation is dependent upon the condition that the

numbers be kept small, by which he means enrollment should stay close to the 300 mark.

Nearly two-thirds of last year's 309 students came from the United States, the remainder from Canada and seventeen other countries. One half of the students were graduate students, the rest undergraduates. And in all some seventy courses were offered, thus enabling some classes to be as small as six.

Actually, in the conversation classes for undergraduates no more than half-a-dozen students are allowed. And the success of these classes is remarkable. No doubt this is due in part to the size of the classes, and to their frequency—an hour a day five days a week. This, naturally, is supplemented by the use of the French language at all times, either in or out of class, for the month and a half that the school is in session. However, credit must also be given to the originality of the conversation classes; many of these "classes" take place on a tour of Montreal, in a café after an evening at the theatre and even over lunch or dinner in the homes of the professors.

In order to maintain this atmosphere and quality of scholarship there will be no increase in the number of students enrolled this summer. There will, however, be a marked increase in the number of visiting lecturers. Last year there were two visiting lecturers, a specialist in 19th and 20th century literature and a sociologist. Among the visiting professors this summer will be:

Serge Doubrovsky, of New York University. He will lecture on "Problems of Criticism" (students may register to audit this course if they do not wish to take it for credit).

Nicolas Schöffer, of the University of Paris, a specialist in prospective architecture and city planning, will speak on spatio-dynamic art, illustrating his lectures with film.

The avant-garde art critic, Michel Ragon, will come from France to lecture on architecture and painting.

Maurice Descotes of the Faculté des Lettres in Pau, France, will lecture on the 17th century. L'Abbé Marc Oraison, a psychoanalyst and doctor of theology and medicine, has agreed to speak on three topics: the religious problems of contemporary France, religion and psycho-

analysis, and the French contribution to psychoanalysis.

Jean Meynaud, Honorary Secretary-General of the Fondation National des Sciences Politiques in Paris, will lecture on political pressure groups and on a comparative study of political parties. He is also Director of Studies at the Ecole Pratique des Hautes Etudes in Paris and has just completed four years as a visiting professor at the University of Montreal.

Marcel Rioux, a professor of sociology at the University of Montreal, will speak on the historical and sociological evolution of Quebec, from its origins to the present day and on the problems of contemporary Quebec.

Students play an active part in the organization of the school. Delegates are elected from both the graduate and undergraduate divisions, and six of these are permanent. (They remain in touch with the Secretariat of the summer school throughout the winter and also help to welcome new students when the school reopens the following summer.)

The M.A. program itself was built through conversations with students and teachers of the French Department and the Summer School; the result—an M.A. with thesis and an M.A. without thesis, but with marking systems identical in both schools.

There is also an arrangement whereby prospective M.A. students may spend a summer on probation in the summer school. If their grades are satisfactory they will then be admitted to M.A.1 in the French Department the following autumn without completing the qualifying year normally required of students whose academic qualification are not immediately satisfactory for entry directly into the M.A. program.

Despite the strong emphasis on scholarship, Prof. Lerède stresses: "We try to create a cultural center." This is achieved by a combination of classical courses and activities reflecting the culture of France and Quebec. Last summer seven courses on Quebec were offered, two on the undergraduate level. And these courses were particularly popular with students from the United States.

Although the summer school is basically for students whose first language is English,

French-Canadians are also taking an increasing interest in the school. In 1965 there were four French-speaking students; last summer there were fifty-nine, and fifty-one of them were French Canadian. Most of these students were preparing M.A.'s.

Aside from the usual classical courses, the unusual conversation classes and the increasing number of courses on Quebec, four French-language workshops are offered this summer. One is on set-building for the theatre. It was offered last year and was so successful it is being repeated. The others are on figurative painting, abstract painting and photography. All of which add to the relevance of the language being learned. Extra-curricular activities are also important. Last year there were tours of Montreal, dances, sing-alongs and films; and musical evenings covering everything from medieval music through Debussy, Berlioz, Messiaen and others to an evening of "chansons québécoises" with Georges Dor.

All this still left room for a generous portion of French theatre, and the students themselves presented several productions, including "l'Amour médecin" by Molière. These plays were staged by the students in the summer school theatre courses in close cooperation with the theatre workshop students who built the sets and made the props and costumes. The professors, not to be left out, also presented "Fando et Lis" by Arrabal and, on the lighter side, an evening of music hall and variety.

For the students who survived this social whirl as well as the series of speakers on literature, art, politics, sociology and the cinema (and perhaps found time to view some of the 150 films, shorts, educational and full-length features, shown during the session) there was one more event which deserves a special mention: an exhibit of Quebec painters, "Deux Cent Ans de Peinture Québécoise." The painters represented included such well-known artists as Paul-Emile Borduas, Cornelius Krieghoff, Jean-Paul Lemieux, Alfred Pelland, Jean-Paul Riopelle and sixty-three others.

Plans for this summer include a "Festival du Film Québécois" and a no less extensive choice of extracurricular activities. Prof. Lerède also plans to add more courses to the seventy offered last year.

COMMUNES

by STEVEN FREYGOOD

On a cliff over the sea a hundred feet below I found this little place called Hot Springs Lodge. Near Big Sur, it looked like a good place to relax and find some groovy people. Actually I had my fill of groovy people and just wanted to move, anywhere, just to keep moving until I found the right place to stop. It was the early sixties, the end of the Beat movement when we all made a cult of being depressed as a stimulus to creativity like Goethe who carried a suicide dagger in his breast pocket until he was thirty. In the cedar dining room were all types, Los Angeles matrons like lumps of bleached driftwood, some construction engineers from the bridge around the bend, and this cat at my table who billed himself as a Joan Baez former lover. He was giving me a history of the local culture. "See those strange cats over there?" He pointed to a group across the room who were the most beautiful people I had ever

seen. They were tall and sunburnt with long hair and ways of moving that were expansive and relaxed. The men wore deerskin jackets and some kind of leather breeches. Their women were as proud and erect as the men and dressed in bright coloured dresses that hung down to their feet. "Now dig man, those are cave people! Like they live in caves back in the mountains. Like they grow corn and grass but they don't like take drugs man. They just sell the stuff in the city to buy supplies. Like the cops don't dig the scene but even helicopters can't spot the stuff between the rows of corn. Like I don't dig them man, they're scary and like they aren't civilised." He shivered and I tried to compare myself with this skinny, nervous, dirty, and generally repulsive guy as two civilised men. In fact we were two boys on the run. "Like man, I knew this cat who tried to find the caves and he never came

back. They don't want anyone to know where the caves are. Man, I'd really dig living on a commune!" I didn't believe him for a minute. Here I was escaping from a little town that doesn't exist on any map where sheep farms and small communes lived side by side and I knew him well.

For a few weeks I'd been living in a communal house in a Redwood forest where all the Berkely hippies seemed to live. In the language then—1962—a "hippie" was a middle class kid who tried to grow a beard, talked jive, snapped his fingers a lot, and owned an expensive motorcycle or sports car. In other words, a phoney. The guy who ran the house was an unfrocked gynecologist who invented urine collection devices for space mice. His tremendous build, long white hair, and grizzled beard made him look like God and besides he seemed to get a kick out of straightening out wayward adoles-

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cents. In fact they really ran the house, right down to a little five-year-old Jerry who had literally joined forces with a local pack of Navajo dogs. No one seemed to care about the house or the land so long as they could lie around, take drugs, and invent love affairs with as much complexity as their drug-crazed imaginations could dream up. Occasionally the members would band together to stand bail for an unfortunate comrade.

Those were my first impressions of what the admen like to call the back to the land movement—a vision of strong, peaceful supermen living in a mysterious valley somewhere, or a nightmare farm where a lot of spoiled adolescents held empty rituals to absurd gods and fought over a few caps of mescaline.

While most Americans still speak of America's anarchist heritage where the people lived on the land ungoverned except by the moral strength of its settlers, this heritage has proved to be a myth fostered by writers from Fenimore Cooper to Horatio Alger. In fact the land was taken by the extermination of its native peoples and in its early stages ruled by a series of land barons, petty dictators, and self-proclaimed kings. Yet the myth has a strength of its own and has given the people a conscience. For the most part anarchism has been effective as a personal philosophy rather than as a political movement yet the latter has taken the form of the establishing of a small communal settlements throughout the United States and Canada. Of these settlements the only successes have had a base in religious belief. After all, vague socialist ideals are not sufficient to motivate a man in the tedium of everyday chores. He must believe in something larger than himself, something larger than the colony to sustain the ideals of communal living.

Two notable examples of communal settlements are the Oneida colony and the Hutterite movement. The first was founded in 1842 in

Putney, Vermont by John Noyes, a student of theology at Yale from which he was almost expelled for his belief that Christ came a second time in 70 A.D. to absolve Christians from the necessity of sinning. He preached (though deprived of his licence) that God had a dual body, male and female, rejected formal marriage ceremonies, prayer, religious services, and observance of the Sabbath. With their theology the commune members intertwined known theories of eugenics, renouncing old marriage vows and permanent bonds between partners. For law they substituted group opinion and instituted the practice of free criticism of one another in forms similar to the American Encounter group and the Chinese commune. Although they were prosperous, their neighbours, out of envy and moral indignation, forced the colony to move to Oneida (between Utica and Syracuse) where they prospered again and became famous for their silverware (known to collectors as "Community Plate") until persecution and internal dissent forced them to disband. Noyes and some of his followers came to Canada as so many refugees have since. Probably the Oneida community had a lot in common with the modern American commune in its rejection of puritan sternness and materialistic values. Noyes wrote, "The marriage supper of the Lamb is a feast at which every dish is free to every guest. In a holy community there is no more reason why sexual intercourse should be restricted by law than eating and drinking should be." Today we find the expression of the values of simple communal living, holy communion, and sexual freedom in such communes as Hog Farm and others, principally in California.

The Hutterites, on the other hand, are strictly monogamous. Founded in Germany as far back as 1700 they practice the Christian communal life in which no man is paid wages but all share the goods of the community. On their

Bruderhofs or communal farms they share a dining hall and children are taken care of by the community. Although they purchase modern farm machinery, they are, for the most part, self-sufficient which doesn't help their public image and has led to difficulties with the Saskatchewan and Alberta governments. Their leaders are elected and one of the mainstays of their legal system is their belief that when a rule is widely violated the offenders shouldn't be punished but the law should be changed to maintain the solidarity of the community. Though they cheerfully contribute to public charities they don't trade with the outside world and refuse to defend either their country of residence or themselves. Wisely, they also ensure that no colony contains more than a hundred settlers so that its closeness and warmth are preserved. Principal to their beliefs and the beliefs of many of the newer communes in America is that work and worship are the same. It is this belief in the value of actions and not the outcome of actions that set anarchists of all types apart from the rest of society.

Unfortunately their strange appearance and their self-sufficiency have resulted in prejudice and government acts to confine them. Several years ago the Alberta government passed the Communal Property Act which prohibits the Hutterites from acquiring new colonies without a hearing from the Communal Property Board. The Board recommends to the Executive Council of the legislature which may approve or reject their right to own land. Several protest groups have formed to have the law proved unconstitutional. From the history of Europe and North America in the last century we have learned that no government will, for very long, tolerate the existence of these small anarchist communes which by their peacefulness and their refusal to participate in the mores and economy of the surrounding society, challenge the whole purpose of Government and Church.

NEWS BRIEFS

Convocations, Spring 1970

Because of the increase in the number of graduating students in recent years, which has tended to make the annual Spring Convocation a too lengthy and impersonal affair, it has been decided this year to hold a series of small Convocations rather than one large ceremony. It is intended to make each ceremony more personal, meaningful, and attractive and it is hoped that a larger proportion of the graduating class will choose to attend.

Parents, close relatives and other friends of students are cordially invited to attend the Convocation for conferring degrees which particularly interest them. The schedule is as follows:

Monday, June 1st, 2:30 p.m.: Education and Agriculture (including Graduate Students in these disciplines) at Macdonald College.

Tuesday, June 2nd, 4:00 p.m.: Music and Divinity (including Graduate Students in these disciplines) in Redpath Hall.

At 10 a.m.: Law (including Graduate Students in Law) place to be announced.

Wednesday, June 3rd, 10:00 a.m.: Management, Nursing and Physical and Occupational Therapy (including Graduate Students in these disciplines) in the Théâtre Maisonneuve, Place des Arts.

At 4:00 p.m.: Dentistry, in Redpath Hall.

Thursday, June 4th, 10:00 a.m.: Engineering

and Architecture (including Graduate Students in these disciplines) in the Théâtre Maisonneuve, Place des Arts.

At 3:00 p.m.: Graduate Studies and Research (for Graduate Students exclusive of the disciplines listed above) in the Théâtre Maisonneuve, Place des Arts.

Friday, June 5th, 10:00 a.m.: Arts, in the Salle Wilfrid Pelletier, Place des Arts.

At 3:00 p.m.: Science, in the Salle Wilfrid Pelletier, Place des Arts.

Friday, June 12th, 4:00 p.m.: Medicine, in Moyses Hall or still to be settled.

Instructions and further details will be sent to each graduating student in April. The pass lists will be posted in University buildings and students will be sent individual notification as to whether or not they have qualified for their degrees.

Academic Policy Committee

The Academic Policy Committee approved the following measures in the name of Senate at its March 12 meeting:

Major in Jewish Studies: It is proposed that a Major in Jewish Studies be established to be constituted by seven Jewish Studies Program courses, including at least one Jewish language at the 300 level, with the expectation that at least one course will be chosen from each area within the Program, e.g. History, Philosophy, and Religion.

Department of Chemistry: The Department proposes to offer three undergraduate Chemistry courses during the summer, viz: Chemistry 202, Introductory Organic Chemistry (with labora-

tory); Chemistry 203, Introductory Physical Chemistry; Chemistry 201, Inorganic Chemistry.

In addition the Department is prepared to oversee the giving of Biochemistry 301, Outline of Biochemistry.

In all cases, the summer courses will be given in essentially the same way, at the same level, and by some instructors as their regular-term counterparts.

The courses which would be open to all students admitted through the Faculty of Arts and Science, but would especially be open to high school teachers working on their degree M.Ed. (teaching Chemistry).

While a realistic forecast of the popularity of such a program is not easy, the Department feels strongly that this program is essential to launch the High-School teachers program which does not seem to attract students during term time. This last point—service to teachers—will need to be considered especially when the budget for this summer school is to be discussed. A separate submission will be sent to the Dean.

The summer program will be self-supporting, it has a total enrollment of 75 students. Otherwise, it will be cancelled.

McGill Engineer elected Fellow of IEEE

Dr. G. W. Farnell, Chairman of McGill's Department of Electrical Engineering, has been elected a Fellow of the Institute of Electrical and Electronics Engineers.

The election, effective January 1, was announced by the Board of Directors of the IEEE

which noted that Fellowship "conferred by invitation only, is the highest professional distinction that can be awarded to a member of the IEEE."

Dr. Farnell was chosen for outstanding research in microwave optics and solid-state electronics.

Callon wins McConnell

Faculty of Music student Gordon J. Callon has been awarded a McConnell Memorial Fellowship. Mr. Callon is in his first year of a Master's degree course, specializing in composition with Dr. Bruce Mather. He was born in Arvida, Quebec and received his Bachelor of Music degree from McGill.



GORDON J. CALLON

Woodrow Wilson Fellowships: 21 winners, 9 honorable mentions

McGill has 21 winners, or Woodrow Wilson Designates, in the annual Woodrow Wilson National Fellowship competition, thus attaining second place among Canadian universities, and fourth in the total competition. There were 1,153 Designates, chosen from 12,000 senior students nominated by their colleges and universities. Of these 138 were Canadian. The University of Toronto led the field in both Canada and the US with 34 Designates, followed by the University of Michigan with 26, and Harvard and City of New York with 25.

Woodrow Wilson Designates: Barrett, Robert B., Psychology; Carruthers, Ian R., Japanese Drama; Cheh, John H., Economics; Chinloy, Peter T., Economics; Coleman, Patrick J., French Literature; Dinning, David G., French Language and Literature; Grinstein, Geoffrey M., Physics; Hoffman, Kitty, English Literature; Krauthammer, Charles I., Political Science; Laviolette, Diane, History; Lee, David L., Physics; Lucow, Wendy L., English Literature; Moyal, Gabriel L., French Literature; Rajan, Vithal, Political Science; Shaffer, Marvin H., Economics; Sibal, Michael D., History; Spector, Norman, Political Science; Stanislawski, Howard J., Political Science; Strathy, George R., Int'l. Politics; Wiseman, Eric G., Chemistry; Zuker, Michael, Mathematics.

Honorary Mention: Bellemare, Claudette, Political Science; Christensen, Peter M., Comparative Religion; Eliot, Jason, American History; George, Kenneth A., Political Science; Mar-

chand, Claude F., Russian Studies; Remillard, Richard M., Int'l. Political Studies; Ross, Graham R., Byzantine History; Smith, Ian R., Linguistics; Weinfeld, Morton Irwin, Economics.

Intensive French Summer Course

The Intensive French Summer Course for McGill staff will be held from June 1st to June 23rd on the McGill Campus, Monday to Friday from 9 a.m. to 12:30 p.m. Registrations will be accepted on a first-come, first-served basis, the total number enrolled not to exceed 150.

The main aim of the course is to improve effectively techniques in spoken French and to promote self-assurance in the language. Classes will be offered on Elementary, Intermediate, and Advanced levels, with the exclusion of Beginners. Those registering in Elementary and Intermediate levels will have the choice of 2 out of 3 subjects: Phonetics, Grammar and Functional (conversational) French.

A team of highly competent and affable Instructors, skilled in breaking barriers of self-consciousness, a team well known to former participants in Staff French Courses, will be available this summer.

For more details and financial terms please apply as soon as possible to Prof. T. Romer, Director of the Staff French Courses, Peterson Hall, R. 236, 3460 McTavish St., Montreal 112—Tel: 392-4491, Monday to Friday 10 a.m. to 1 p.m.

Dix jours d'été en français

Un cours supplémentaire, très condensé, au niveau avancé exclusivement, sera offert du 26 juin au 5 juillet au Mont St-Hilaire. Il comprendra 2 classes ne dépassant pas 10 inscrits chacune. Les candidats, appartenant au personnel de l'Université McGill, seront reçus à la suite d'un petit examen d'admission. L'instruction, comportant 6 heures par jour avec un total de 54 heures, se limitera au français parlé. Logement au Domaine Gault, nourriture et loisirs, toujours en français, assurés.

Pour plus de détails et pour les conditions financières veuillez vous adresser sans tarder au Professeur T. Romer, Directeur des Cours de français pour le personnel de McGill, Peterson Hall, b. 236, 3460 rue McTavish, Montréal 110—Tél: 392-4491 du lundi au vendredi de 10h. à 1h.

Staff changes

Leaves of Absence

Divinity: E. G. Jay, Professor and Dean for one year commencing January 1, 1971, on relinquishing Deanship.

History: C. C. Bayley, Full Professor for one year commencing September 1, 1970, in order that he may accept a Killam Foundation grant to continue work on a book.

Mathematics: D. A. Dawson, Assoc. Professor. To accept appointment as Visiting Professor at Carleton University to develop a graduate programme in Probability.

Meteorology: B. W. Bouville, Professor. For one year in order to continue research and to study French in France, Belgium and Switzerland.

Philosophy: J. Robinson, Asst. Prof. For one year to accept an interesting ecclesiastical position.

Woodlot Management: A. R. C. Jones, Assoc. Professor. For one year in order to study and continue research in Europe.

Resignations

Education: O. M. Wright, Assistant Professor effective Aug. 31/70.

English: Irving Massey, Professor effective June 30, 1970.

Classics: M. Hanifin, Assistant Professor effective Aug. 31/70.

Geography: T. R. Oke, Full Asst. Prof. Effective June 30, 1970 to accept appointment at University of British Columbia.

Mathematics: W. Kuyk, Full Assoc. Prof. effective June 30, 1970.

Psychiatry: A. F. DeNicola, Part Asst. Prof. effective December 15, 1969, to return to Argentina.

Psychology: J. Nash, Part Asst. Prof. effective January 31, 1970 to accept an appointment in Hong Kong.

Appointment to Professor

Leonhard Scott Wolfe, B.Sc. (N.Z.), M.Sc. (N.Z.) Ph.D. (Cantab) M.D. (W. Ont.) to Professor in the Department of Neurology and Neurosurgery, on permanent tenure, from June 1, 1970.

Department of Mathematics: Ian G. Connell, B.Sc. (Man.), M.Sc. (Man.), Ph.D. (McG.); Vanamali Seshardi, B.A. (St. Xav.), M.A. (Loyola Madras), Ph.D. (Oklahoma).

Promotions or Changes in Status

History: H. S. Weinroth, Asst. Prof.

Mathematics: A. Joffe, Assoc. Prof. (part time).

Department of Meteorology: P. Merilees to Associate-Professor.

New Appointments

Economics: H. Flakierski, Visiting Assoc. Prof.

Experimental Medicine: M. Somma, Asst. Prof.; A. Lanthier, Visiting Professor; J. M. Rojo-Ortega, Asst. Prof.; A. G. Fazekas, Asst. Prof.; T. Dansor, Assoc. Prof.

Fine Arts: W. E. Mitchell, Asst. Prof.; D. T. Van Zanten, Asst. Prof.

Geography: P. D. Baird, Honorary Lecturer.

Geology: W. H. MacLean, Asst. Prof.

Mechanical Engineering: E. G. Poppleton, Visiting Assoc. Prof.

Anthropology: R. Frucht, Visiting Assoc. Professor.

Medicine: J. E. Lennard-Jones, Visiting Professor.

Ophthalmology: S. K. Luke, Assistant Professor; J. M. Little, Assistant Professor.

FEEDBACK

FEEDBACK WELCOMES OPINION FROM ITS READERS, ON AND OFF CAMPUS. LETTERS SHOULD BE SHORT, MAXIMUM OF 500 WORDS.

Authoritarianism in Spanish Department

As a personal testimony I would like to give my opinion on the problems of the Spanish Department, since I am one of the persons involved, together with other colleagues, whose contracts also have not been renewed, without adequate reason.

I came to McGill in 1968, directly from the United States where I had been teaching specialized courses in Spanish literature as a Fulbright scholar and with the rank of Visiting Assistant Professor. I accepted the post of Lecturer at McGill because at that time I planned to pursue my professional career in Canada. Nevertheless, I was soon surprised by the atmosphere of isolation, fear, and authoritarianism in the Spanish Department and I mentioned this to various colleagues during the past two years.

Mrs. Harvey, the Chairman of the Spanish Department, stated in the *McGill Daily* that her policy is to "improve the quality of the Department in connection with our new graduate program" (February 18). However, I doubt that she can achieve this because of her negative attitude with regard to dialogue and criticism and, also, her inability to foster an atmosphere favourable to research and academic attain-

continued page 18

*Feedback/*from page 17

ment. In 1969, for example, I published two articles in *Archivum* (University of Oviedo, Spain) and *Regista de Occidente* (Madrid), both outstanding journals. Mrs. Harvey, however, never made the slightest comment on either of these articles—not even a simple criticism.

During the current academic year, and as a consequence of the peculiar atmosphere prevailing in the Department, I suffered a nervous crisis, with the later complication of infectious hepatitis. I was therefore unable to begin my classes until January, in spite of pressure from the Chairman to start work early in October, which I was obliged to do for a couple of days, entailing serious risk not only to my own health (I was hospitalized immediately afterwards) but also to the health of my colleagues and students, considering the contagious character of hepatitis.

In spite of these circumstances, and while I was still in the hospital, I received a letter from Mrs. Harvey (December 3, 1969) in which, apart from certain deliberately inexact remarks intended to justify her action, she stated that my contract would not be renewed on account of my "apparent lack of ability to teach" and also my "unhappiness in the Department." While acknowledging my "thorough and scholarly" research and my familiarity with "the literature and background of the 19th and 20th Centuries, which you were asked to teach," she adds, "However, we need a good teacher as well as a scholar." Her negative assessment of my teaching appears to be based on a single visit paid to my class in elementary Spanish language early in the previous academic year. During the current year, I would like to stress that from September to January I was unable to teach owing the serious illness. If I had been judged adversely, why, then, did she renew my contract following my first year's service? Why, again, did she in April 1969 support my application for a grant from McGill for research in Spain during the summer (the result of which is a book now in publication in Madrid)?

Taking these facts into consideration, I strongly feel that the Chairman of the Spanish Department and the Administration have not acted fairly towards me. And I also believe that, with respect to my ability as a teacher, the students have a better right to judge than Mrs. Harvey. In this connection I invite colleagues and students to observe and assess my teaching performance at any time.

Why should a Faculty member be unable to criticize certain aspects of the way in which his Department is run without incurring the loss of his job? Why should not all colleagues of the Department be able to participate in the formation of its policies in a creative and democratic way? Authoritarianism, in Canada, Québec, McGill, has no place in 1970... The saddest part of all is that, if a solution is not found, the present—and long-standing—crisis in the Spanish Department will continue to deteriorate even more, and I doubt this will benefit the student—who are the basis and justification of a university—or McGill itself.

Laureano Bonet, Lecturer
Department of Spanish

Spanish inquisition

In the Spanish Department Study Session organized by the Spanish Students' Association on Friday, March 13th, a number of students insistently asked: "Why have three Department members been told that their contracts are not going to be renewed?"

I would like to ask several questions myself: Why did Mrs. Harvey, the Department Chairman, refuse to discuss the issue of non-renewal

of contracts? Why did Dean E.J. Stansbury of the Faculty of Arts and Science state that he had consulted with most of the Department about these cases, when subsequent questioning publicly showed that in two of the cases, no one admitted having any knowledge of the subject whatsoever, and in the other one only two individuals laid any claim to knowing anything about the matter?

These two people publicly stated, further, that my personal dossier in the confidential files of the Department had been thrown open for their perusal without my knowledge or that of other colleagues. If so, why? and by whose authority? Did these people play a consultative role in the Chairman's deliberations? In those of the Dean? If they did, by what procedure were they chosen and what criteria were followed in choosing them? Both these members have been in the Department for only two years, during the first of which I was absent on leave, while in the current year I was absent due to illness for several weeks of the first term: hence they obviously had little or no personal knowledge of me. Both of them, Mr. Ouimette and Miss Martinez, hold the same rank as myself.

Why did the Dean not consult with colleagues familiar with me and my work? Why did he not consult with the only full-time member of the Department (other than the Chairman) who is superior to me in rank, Professor Julio Sanchez, a reputed and experienced academic? Why, with regard to the non-renewal of Mrs. Janet Betanzos-Santos' contract, did he not consult with Professor R.E. Henry, under whose immediate direction she has taught for six years? Why were the students not consulted in either case? Why are they not allowed to ask questions now? Why has the Department Chairman consistently refused to explain her reasons for giving me only a one-year contract in 1969-70, without prior discussion, after two three-year contracts? Why was I notified of this only on September 25th, 1969? Why has she not given me any explanation of my non-renewal of contract for the coming year? Why am I forced to turn to the CAUT in a search for justice?

Why have so many Department members left over the past five years?

Since the Dean publicly announced at the Study Session that the appointment of the present Chairman five years ago was an emergency measure, why have the activities of the Search Committee, and its composition, not been regularly and publicly announced in the Department, and why has it apparently hunted for a Chairman for the Department of Spanish Language and Literature for four years without results? Is it normal to take so long to find a qualified Chairman for a Department? If not, what is wrong? The search methods employed? the condition of the Department? or both? or are there other factors involved?

Why is a situation which was considered urgent five years ago not considered urgent now, when widespread dissatisfaction among staff and students has manifested itself publicly to the Dean? Why should it be necessary to ask these questions at all? Will the proposed Agenda Committee come up with an agenda capable of answering any of them?

By the time this letter appears, we may know the answer at least to the last question.

Manuel Betanzos-Santos,
Assistant Professor,
Spanish Department

Native rights

I would like to take this opportunity of responding to L.E. St. Pierre's letter in the *McGill*

Daily of March 13 called *Canadize Culture Furriers Can't*. In this letter L.E. St. Pierre calls attention to certain remarks made by this writer after his departure from the room where he and J. Grey were debating P. Chinloy and myself on the proposed code of discipline. May I initially state that I was not responsible for L.E. St. Pierre's previous commitments which necessitated his departure prior to the termination of the debate. In addition I queried the chairman of the meeting two or three times during the question period in order to determine whether I might offer a remark. He informed me that the rules permitted each question to be answered by the person to whom it was directed. As none were directed at either member of the affirmative side, I was obliged to withhold any remarks until after the meeting was formally closed. No disrespect was intended to L.E. St. Pierre.

Now to the specifics of the comment I did offer. I did not state that L.E. St. Pierre had been disrespectful to some of the participants. I specifically stated that in my view he violated at least two articles of the proposed code of discipline, III(10) and III(11) which read: "Abusing any person so as to endanger his or her health or well being on university owned or controlled property, or at any university sponsored or supervised function," and "Showing disrespect for a person by reason of his race, creed, national origin, language, sex or colour." I take the liberty here of paraphrasing L.E. St. Pierre-Chinloy, you're a foreigner (pause) coming from a gentle culture. You don't have a right to tell the Canadians how to live. Noumoff is like myself an American, and we Americans love to engage in missionary work. The only Canadian present is Julius Grey. L.E. St. Pierre then continued with the position expressed in the *Daily* to the effect that only Canadians have the right to determine the rules under which all of us are to live, with "we foreigners" relegated to a consultative role. Does Mr. Chinloy's cultural background have any bearing whatsoever on the validity of his reasoned position? Does even the cultural background of L.E. St. Pierre have any relevance to the validity of his position? It is solely within this context that I charged L.E. St. Pierre with "abuse" and "disrespect." Hopefully that which is distinctly Canadian will not need the narrow façade of parochialism. Cultural relativism is not an adequate rationale for either dominance or slavery. The University is the last institution in society where one could persuasively argue for native rights.

S.J. Noumoff,
Professor, Political Science

Review of University Government

Since various comments have been made, both in the *McGill Reporter* and the *McGill Daily* concerning the operation of the Senate Committee for the Continuing Review of University Government, I wish to keep your readers informed of the progress made by this Committee. Although the decision to form the Committee was adopted by Senate on September 18, 1968 and a report of the Nominating Committee was tabled on December 18, 1968 concerning its composition, it was not until January 11, 1969 that it was agreed that it should consist of four senators, four governors, and four students. The Senate and the Board of Governors had nominated their representatives by April 24, 1969 and on April 28, 1969 the Students' Society was requested to name four members to the Committee. No action was taken on this matter until the third week of October 1969, and the first full meeting of the Committee was held on the 10th November

1969 under the chairmanship of the Principal.

We took as our first major task a review of different systems of university government, with particular reference to a study of the University of Toronto proposals for a unicameral body controlling all aspects of the university. We have considered various conceptual ideas of university structure and, meeting on a regular weekly basis, we have studied the decision-making role of the Board of Governors and Senate; we have obtained written descriptions from senior administrators of McGill of their particular role in the present government; we have considered details of some aspects of decision-making within the university; and we have begun the task of trying to define for the future where the responsibility for different kinds of decisions should rest.

It has become clear to us that we have still a formidable amount of ground to cover if our recommendations are to be of use to the University in planning its future configuration. We will be interviewing a number of senior administrators between now and April 20th and would hope, in addition, that members of faculty and students will send in any suggestions they may have for us before that date. These submissions do not have to be sent as a formal brief, but we would welcome any suggestions, even those consisting of only one or two paragraphs, which would be helpful to us in making sure that we have received a broad spectrum of opinion and drawn upon the experience, both favourable and unfavourable, of a large number of members of the University.

David V. Bates, M.D. Chairman
Committee for the Continuing Review
of University Government

Snowmobiles on the Gault Estate

I would like to register my protest to the continued presence of snowmobiles on the Gault Estate. Despite recent statements (*McGill Daily*, 23 February 1970) that stricter controls were being introduced for the property, and despite a sign at the outer parking lot prohibiting snowmobiles, I encountered no less than seven Skidoos on a recent weekend walk. Apparently the Buildings and Grounds Office is unwilling to take any further measures than the placement of an obviously ineffective sign to control this bane to wildlife and man alike. Judging also from the high incidence of snowmobile tracks on the trails, I would conclude that my experience was not an isolated one.

Surely it would take but a slight additional effort by the Estate staff to halt such blatant transgressions. Let us hope it sees fit to do so before this lovely piece of land goes the way of so much else in this country.

Kenneth Loudén,
Ph.D. II

Blumer and MSEA

This letter is in reply to Ronald Blumer's letter to the Editor in the *McGill Daily* of 13 March 1970.

The Godard film, *Sympathy for the Devil*, starring the Rolling Stones, is being jointly and cooperatively sponsored by groups at Université de Montréal, Loyola College, as well as the "young capitalists" of *logos*, the Festival of Arts at Sir George, and the Film Society at Dawson College as well as MSEA. I say cooperatively for we are sharing costs as well as revenues so that there will be no competition among us, and no one sponsor will gain from another's loss.

Originally, the distributor wanted us to charge anywhere upward of \$1.50 per show, for every show, charging \$2.00 for non-students. We compromised. We then each tried to schedule as many early shows as possible. At McGill,

I was able to obtain L132 for two extra shows on Friday and Saturday. As a result, the admission for five of our eight shows at McGill is only \$1.00. Of the total of 29 shows for the eight days which the film is in Montreal (March 16-23), at only eight of them is the admission \$1.50—the rest (21) are only \$1.00.

Back to Mr. Blumer, for just a moment. If he is sincerely interested in the student body, as he claims to be, why the hell didn't he let me know the distributor had already spoken to him? He apparently knew that the distributor was speaking to me! I'm sure he has more experience than myself with these matters, perhaps cooperatively we might have kept all the prices at \$1.00—or does his interest lie only in discrediting MSEA?

Barry Breger
MSEA

COMING EVENTS

MARCH 20 TO APRIL 3

Send notices of coming events, photographs, illustrations, etc., to M. Cowen, Information Office, Administration Building, Room 633, McGill (392-5301, -5306). Deadline: Friday noon, a week before the issue in which the notice is to appear.

FRIDAY—20

BOTANY SEMINAR: Speaker: Dr. Peter G. Holland, Geography Department. Topic: Plant Patterns and Seasonal Changes in Deciduous Forests on Mont St. Hilare. 4:00 p.m., Room W4/12 (Botany Seminar Room), Stewart Biology Bldg.

COLLOQUIUM ON EXACT PHILOSOPHY: Speaker: Prof. Harry Beatty (McGill). Topic: Recent Results in Social Decision Theory. 4:00 p.m., 2nd floor, 3479 Peel St.

TEACH-IN (cont'd): Sociology Student Union and Political Science Association. Topic: Intellectual and Economic Imperialism in Canada and Quebec. Speakers: Critical sociologists and academics from Simon Fraser, Berkeley, U. de M., Dalhousie, Carlton, and McGill. 9 to 5 in Union Ballroom.

THE ARTICULATION: A Festival of Drama and Film sponsored by the English Department of McGill University continues. 12:30 to 2:30 p.m. Sandwich lunch with visiting professional actors. Please bring your own sandwiches. Common Room, Leacock 821. 8:30 p.m. "At the Hawks' Well" by W.B. Yeats presented by Group 6 and The Closing Dance of "Hagoromo" presented by Dr. and Mrs. Sakai. B23-24, Union Building.

NEW GODARD FILM: *Sympathy for the Devil* presented by the McGill Student Entrepreneurial Agencies Inc. in conjunction with *logos* and various groups at the U. of M., SGWU, Dawson College, and Loyola College. Today and tomorrow, Room 132, Leacock Building. Shows at 4:30, 7:00 and 9:30 p.m. Admission \$1.50.

INTERDISCIPLINARY SEMINAR: Centre for Developing-Area Studies. Speaker: Professor G.K. Helleiner, Department of Political Economy, University of Toronto. Topic: Tanzanian Experience with Peasant Agricultural Development. 2-4 p.m. in Leacock Council Room (820).

PLAY: The National Theatre School present *Ivanov*, by Tchekhov at 8:30 p.m., March 20 and 21, 1182 St. Laurent.



His Satanic Majesty in recording session; filmed by Jean-Luc Godard, with the other Stones, for his film *Sympathy for the Devil*, showing the 20 and 21 March; see this page for details.

Coming Events/from page 19

PREMIER PERFORMANCE OF *High School*, directed by Fredrick Wiseman, whose *Titicut Follies* and *Hospital* make him the US's leading documentary film-maker. Presented by the School for Graduate Nurses. 8:00 p.m., Leacock Auditorium. Admission free.

SATURDAY—21

THEARTICULATION: Final day. Conference, "Drama and the Personality." Through discussion and technique demonstrations, medical scientists and theatre educators explore the role of Drama in human development. Sponsored by McGill and the National Theatre School. Sessions at 10 a.m. and 2 p.m. At 9:00 p.m. "Happening Get-Together" Mixer to wind up Thearticulation. Common Room, Leacock 821.

MONDAY—23

LECTURE: Loyola College. Topic: The Literature of French Canada. Speaker: Professor J. Ethier-Blais of McGill. Vanier Auditorium. Loyola College. Time to be announced.

MEETING: Faculty of Arts and Science Council, 3:30 p.m., Leacock Council Room.

PANEL DISCUSSION. Genetics Department. Topic: Graduate Training—a hang-over from the past? Moderator, Prof. D.O. Hebb (Psychology). 2:00 p.m., Room S3/3, Stewart Biology Bldg. Interested persons are invited to attend.

TUESDAY—24

LECTURES: Economics Dept. of Loyola. 2:00 p.m. Speaker: Mr. Garfield Clack, Acting Head, Industrial Relations Research Division, Department of Labor, Ottawa. Topic: Industrial Conflict in Society. Vanier Auditorium. 8:00 p.m. Speaker: Visiting Lecturer Dr. Amos Wilder, Professor Emeritus, Harvard University. Topic: Contemporary Mythologies and Theological Renewal. Arranged by the Theology Department. Vanier Auditorium.

GALA CONCERT: Montreal Symphony Orchestra. Conductor: Franz-Paul Decker. Program: Bach, *Passion according to St. Matthew* (soloists and chorus to be announced). 8:30 p.m., Salle Wilfrid-Pelletier, Place des Arts.

EXHIBITIONS OF ART: At MOFA to April 26th, *De Daumier à Rouault*, and *Rodin and His Contemporaries*. 1379 Sherbrooke St. West.

BOOK DISCUSSION GROUP: McGill Women's Associates meet to discuss Philip Roth's book *Portnoy's Complaint*. 8:00 p.m., 4897 Coronation Street. Info: 288-3968.

WEDNESDAY—25

MEETING: Senate, 2:20 p.m., Leacock Council Room.

LECTURE: Montreal Neurological Society. Speaker: Dr. Charles Drake, Department of Neurosurgery, U. of Western Ontario. Topic

to be announced. 5:00 p.m.—6:00 p.m. in the Amphitheatre.

SEMINAR: Department of History and Philosophy of Education, Faculty of Education. Speaker: Dr. David Lawson. Topic: Sylvia Plath's Poetry of Schizophrenia. 6:30 p.m., M027, (Main Building) Macdonald College.

SEMINAR: Mortar Board to Bricklaying: The Gap Between Teaching and Practice. Sponsored by Social Service Department, Allan Memorial Institute, McGill School of Social Work. Speaker: Dr. Vivian Rakoff, Assoc. Prof. and Director of Psychiatric Education, U. of T. Topic: The Expanding Consulting Chamber: Medicine and Psychiatry in the Community. 8:30 p.m., Room S1-4, Stewart Biological Bldg, 1205 McGregor.

THE EXPERIMENTAL FILM: A juxtaposition. Cinemuse 11 presented by MOFA in conjunction with the underground film centre. Showing four films commencing at 8:00 p.m. in the Lecture Hall, MOFA 1379 Sherbrooke St. West. Admission: Members and Students 75¢. Non-members \$1.00.

THURSDAY—26

CONCERT: McGill Chamber Orchestra. Conductor: Alexander Brott. 8:30 p.m. in Salle Claude Champagne. Info: 935-4955.

FILM: Cinéma de répertoire. Showing 26 and 27, *Nazarin*, directed by Luis Bunuel. Verdi, 5380 Boul. St-Laurent. Tel: 277-4145.

MEETING: Senate Academic Policy Committee, 2:30 p.m. in Room 609, Administration Building.

POLYMER THURSDAYS: Department of Chemistry. Speaker: Dr. J.R. Knox, Avisum Corp. Marcus Hook, Penn. Topic: Application of Fundamental Mechanical Measurements on Polymers to Practical Problems. 4:30 p.m., Room 10, Otto Maass Chemistry Building.

TALK: Faculty of Divinity. Speaker: Prof. George W. Anderson, Old Testament Language and Literature, U. of Edinburgh. 11:00 a.m. in Divinity Hall.

TUESDAY—31

CONCERT: Montreal Symphony Orchestra, March 31, April 1. Music Director: Franz-Paul Decker. 8:30 p.m., Salle Wilfrid-Pelletier, Place des Arts.

WEDNESDAY—1

MEETING: Council (Faculty of Arts and Science). 3:30 p.m., Arts Council Room.

SEMINAR: Speaker: Dr. Herbert Streat, Assoc. Prof. Rutgers U. Graduate School of Social Work, N.J. Topic: New Directions in Social Work. 8:30 p.m., Room S1/4, Stewart Biological Bldg., 1205 McGregor St.

SIGMA XI LECTURE: Sponsored by Redpath Museum. Speaker: Dr. William Markowitz of

Marquette U. Topic: UFO-Mania: A Chapter in the History of Science. 8:00 in Physics Auditorium.

TALK: Department of Economics. Speaker: Prof. Eugene Rotwein of Queens College, Queens, N.Y. will address the N.A. Studies Group on The Moral Value of Wealth in the Classical Economics. 3:30 p.m.

THE EXPERIMENTAL FILM: A juxtaposition. Cinemuse II presented by the MOFA in cooperation with the Underground Film Centre. Films today include *Chien Andalou* by Luis Bunuel and *Entr'acte* by René Clair. 8:00 p.m. in the Lecture Hall, 1379 Sherbrooke St. W. Members and Students 75¢. Non-members \$1.00.

THURSDAY—2

MEETING: Senate Committee on Development, 2:30 p.m., Room 609, Administration Building.

FRIDAY—3

BOTANY SEMINAR: Speaker: Dr. G.A. Yarrington, Scarborough College, U. of T. Topic: Comparative Autecology. 4:00 p.m. Room W4/12 (Botany Seminar Room), Stewart Biology Bldg.

COLLOQUIUM ON EXACT PHILOSOPHY: Speaker: David Salt (McGill). Topic: Events. 4:00 p.m., 2nd Floor, 3479 Peel.

POETRY READING: SGWU. Josel Oppenheimer reads at 9:00 p.m. in Room 651, Hall Building, SGWU. Admission free.

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The McGill Reporter has no editorial prejudice. It is open to contributions from anyone on any subject, and is responsible for presenting, concurrently or serially, a balance between points of view.

DEADLINES

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